

The Expositor and Current Anecdotes

[Copyright 1911 by F. M. Barton]

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, O.

Volume XII

Issued Monthly

JUNE 1911

Subscriptions \$1.50 per year

Number 9

Living and Dying Unto the Lord

REV. J. H. JOWETT, D. D.

Specially reported for the *British Weekly*, London.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:8.

"Whether we live, we live unto the Lord." That is the Christian conception of life. "Whether we die, we die unto the Lord." That is the Christian conception of death. "Whether we live therefore, or die, we are the Lord's." That is the Christian conception of the gracious, holy, gentle sovereignty which holds our souls in life and death. "Whether we live, we live unto the Lord," "whether we die, we die unto the Lord," that is the movement of man towards God. "Whether we live therefore, or die, we are the Lord's," that is the movement of God towards man. The two movements are supplementary, they are complementary. Together they constitute what we call spiritual communion, and it is to these two supplementary, complementary movements of man's soul towards God and the movement of God towards the soul of man that I want to ask your attention this morning. "Whether we live, we live *unto*"—"whether we die, we die *unto*." It is the suggestion of a constant and unbroken movement that proceeds through life to death. The movement of the soul towards God, a movement continuous in life and unbroken by death. Let me just spend a couple of minutes in reminding you of the temporary, transient conditions in which the words of the Apostle were born. A very practical trouble had broken out in the young Apostolic Church. The members of that little church, in becoming Christians, had been born to new attachments, and when they came into their new world, the world of new relationship to the Kingdom, the practical trouble confronted them of how much of the old life they could take into the new; how many of their principles, how many of their methods, how many of their attitudes, how many of their precepts, and axioms, and maxims could they bring across the frontier from the old life into the new, how much of the furniture of idolatry could they carry over into the kingdom of our Lord. They said, for instance, there is the meat that is exposed for sale in the market. Every piece of that meat, before being placed on the stall, has been taken before the idol; every piece of meat in the shambles has been consecrated and hallowed. Was it right to take that meat which had been placed in the

heathen temple for the touch of the heathen idol? Was it right to take that meat and eat it, or should it be regarded as unclean and rejected? That was part of the controversy. Should it be regarded as tainted, and therefore rejected? The little church was divided. It was rent and torn by the controversy. There was one party which said, "Eat it, certainly. The conception of its defilement is only a figment which exists in the imagination. Partaking of that meat has no defiling influence on the soul," and that party regarded the two kinds of meat very much as I regard the consecrated or unconsecrated sides of an English cemetery. There is no difference. Therefore they said, "Eat it; it does not matter: eat it, and ask no questions." Another party, perhaps even more vehement, answered the question by saying, "Don't touch it. Meat placed before a heathen idol will certainly acquire a taint, and no man can touch the food that has been placed in the idol's presence without receiving a taint on his soul." They reasoned that even to place meat in the presence of the idol absorbed something of the nature of the idol, and therefore to eat the meat was an office of the devil, and they said, "Don't. Have nothing to do with it. Don't run into the snare of defilement." And that was how the little church was divided. That is something on the same plane as the question which concerns many young Christians in our own day when they begin to surrender their allegiance to the Christ, and to the service of his Kingdom. I receive many letters practically asking me how much of the old life can I carry into the new, how much of the old furniture of living can I bring across the frontier, how many of my old business practices, how many of my pleasures. What about the theater, what about card-playing, what about dancing, what about smoking? These things were permitted to us in the land of the idol, may I carry them over into the land of the Kingdom? That is the same plane of controversy. It is the same domain of conscience, and therefore in the same land of unrest. Paul confesses that frankly, and I want to show you how he does it in the words of my text. First of all, there is one thing perfectly clear, that the Apostle Paul does not burden his readers by a long catalogue of precise regulations and rules. You will never find the Apostle Paul answering a practical query of that kind by the enunciation of some precise, definite and exquisite rule. I think the Apostle Paul followed his Master, and when-

ever he was asked for a rule, he proclaimed a principle. That was always the way with the Master. "Lord, speak to my brother that he divide his inheritance with me." "Who made me a judge between thy brother and thee?" "Lord, how often has my brother sinned against me, and I forgave him till seven times." Is that to be the limit?

A PRINCIPLE, NOT A RULE.

"I say not unto thee until seven times," but seventy, seventy, seventy times seven. No foot rule, no petty regulations. No little thing we can carry about as a maxim by which we can measure every duty. No rule, but a principle, and when these believers in the early church consulted the great Apostle, he did not send them a little regulation by which they were to adjust their affairs, he sent them a great principle. He never gives you a list of things. You never find Paul giving a list of things we have to live for when we enter the Christian life. He gives a catalogue of tempers and dispositions and moods. You often hear him say, Put ye off all this anger, malice, hatred, but he never mentions things that have to be banned and exiled from the Christian life. He never gives you a foot rule. He gives you a great principle. What principle does he give? May I lead up to the exposition of it along this line? Every act in life tends to create a certain trend. I do not quite know just how to describe it. But I put it like this: every act in life implies the expenditure of a certain amount of force. Now I go further and say this: every act in life implies the release of a certain amount of force, and the force that is employed in the act re-acts upon the will and determines the trend and tendency of that will. Let me dwell upon that for a moment more. Every personal act in my life today is not merely an act done towards another, but the force contained and embodied in that act flows back into my own will and helps to create in that will a certain trend and tendency. Every act contributes its quota to the making of my destiny. That can be said without exception. I have once before used an illustration than which I can find no better. I remember Professor Tait, that master lecturer on physics, in a lecture which I attended in my college days—I remember him lecturing on the power or the momentum that dwells in small impacts on a great body. That morning when we went into the lecture chamber, there was an iron beam hanging from the ceiling; it was perfectly motionless, and I remember Professor Tait taking a number of paper pellets, throwing one at the beam, and then another, and another, and another. The early throwings, the early impacts, did not even make the beam to thrill or shiver, it remained perfectly unmoved; but he continued to throw the trifles until you could see the beam begin to shiver, and then to tremble, and even to move a little, and then more violently, until at length the beam began to swing, and a certain movement and destiny was created. The teaching of the illustration was just this, that even the most trifling thing in life leaves its impact, contributes its quota, empties its energy, and helps to create an ultimate movement in the life. I believe that the finest wish in my life empties its quota into the tendency of my will. I believe there is no such thing as an idle wish. I believe that nothing in this life is indolent. I believe that nothing is omnipotent. I believe all

the apparent flimsy actions of the soul contribute their whole energy to the acquired momentum of the will, and that the movement in the life of today is the result of the accumulated quotas of accumulated trifles. Take that as the first step. Paul says, every act helps to create a certain trend, if I interpret him rightly. Perhaps in the majority of people that final trend of action is not considered. Many people govern their lives by immediate prejudice. When we want to know whether we should do a thing or not, present taste is the predominant note—"I like it," or "don't like it"—and on that basis we build our practice. Views that never take in the ultimate trend, that are merely governed by likes and dislikes, result in what is known as drift. Life becomes a vagrancy, it is not a crusade. Now then, if every act has a certain trend, if everything in my life helps to form destiny, choose your drift. Young brother, that is the very essence and marrow of the moral guidance of Paul. Don't be concerned in the first place with a particular act; choose your drift. Where will you be at? What is to be the tendency of your life? Where would you like to end? What is to be your goal? Say the Apostle Paul, choose your drift, intelligently, and deliberately choose your end, and then consistently and unfalteringly hold to it. My text points out very clearly what the Apostle's end is, that he himself has chosen. "Whether we live we live unto the Lord; whether we died, we died unto the Lord." That is his drift, that is his trend, that is his tendency, that is his goal.

LIVE UNTO THE LORD.

Life lived unto the Lord is the chosen end and goal of the personal life. The other step is perfectly clear when you have chosen your drift, your goal, and your end. Choose your acts and determine your acts in relation to that end. What you shall eat unto the Lord, what you shall drink unto the Lord. I am to determine every act of my life by the impact it creates in my life, its tendency and movement towards God. I wonder if I am making that perfectly clear as it is clear to me in my own personal life. The Apostle Paul says there is God. To be with him, to be like him, to walk in his glory is to be the purpose of my days. This act if I commit it, whither does it tend? This business practice, if I follow it, whither does it tend? This pleasure, if I wrap myself in it, to what does it tend? And by that relationship these acts are to be judged. But how am I to know whether the thing moves me towards God. I will tell you. Anything that makes God more real, more near, more glorious, anything that makes the godlike more appreciated, more palatable, more welcome, anything which clears the air and makes the heavenly more clear itself, anything that turns moral opaqueness into transparency, is of God, and moves me toward God. If by going to a theater my vision of the Holy is not clouded, it is all right. If by playing a game of cards the moral atmosphere is good, and we can quite clearly see the face of the Lord, it is all right. If you go to a dance and come back and pray, and see your Father's face it is all right, you need not trouble yourself about it. If the act clarifies your vision, and unveils God, if it keeps the face of the Lord clear, and dispels some of the earth-born clouds, and you the Lord seems to be nearer than he was before, it is perfectly all right. You can dismiss that worry

That is the principle of the Apostle Paul, and by that principle I am to determine the question of eating and drinking, and pleasure and business. What will be their impact all through life? What is the ultimate tendency they are likely to create? and I am to bring them to the bar of that judgment. I am to say, "Are they unto the Lord?" and then he finishes this great chapter by saying, "Whatsoever is not of that faith is sin." "Whether we live, we live unto the Lord." Now, I can deal very briefly with the other, "Whether we die we die unto the Lord."

DYING UNTO THE LORD.

I may say that the Apostle Paul does not even change the order of his phraseology, that even the two limbs of the sentences are moulded alike. "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord." He makes no distinction between life and death. Do you feel the power of that? That the movement and trend begotten in life continues through death, "Whether we live we live *unto*, whether we die we die *unto*." There is no breaking of the motion, there is no destruction of the trend. Here I may say, what I believe, that we are greatly wrong, many of us, in our conception of death. We think there is going to be a mighty transformation at death, and a mighty reversal of levers, a great change, an alteration in our motion and movement. I don't think there will be any more change at death than there would be if a man in a non-stopping train to Euston were to drop one of his garments at Rugby. He drops the vesture, but goes on; and at death I shall drop a robe, but the trend will continue. That is the significance of death. We shall drop a vesture, but the trend will continue. The trend of the spiritual life is not interrupted by death. I would that we make no mistake about that. Death is not a recreation; it is only a transition. We reason as if death were a season of tremendous change, and that we shall wake to find the tendency of life reversed. Death is a change of clothes, but not of character. We shall drop a garment, but continue the course. "He that is filthy, let him be filthy still." He will awake filthy. "He that is holy, let him be holy still." No, no; death does not close the volume; it closes a chapter. What we are at night when we go to sleep thus shall we wake in the morning. If we live unto the Lord, we shall die unto the Lord. The Apostle Paul embraces life and death in one comprehensive reign. He lived unto the Lord, and the impact and the trend of his life were so strong and glorious that when he passed into the unconsciousness of death the trend continued. "I have fought the good fight, I have finished the course, henceforth there is laid up for me the crown of life." "Whether we live unto the Lord," and therefore when we die the trend continues, and we shall find ourselves joyful in the holy presence of God.

A DIVINE MOVEMENT TOWARDS US.

The only other thing that remains is this: that just as in my text there is a movement of the soul towards God in choice of trend, and therefore in choice of act; the relationship not bruised by death; so there is a movement of God towards thee and me. "Whether we live we live unto the Lord, whether we die we die unto the Lord." That is far more than mere possession, infinitely more than being God's mere property. We are the Lord's. It is, as I heard some one say of a little

child the other day, "Oh, here is my child." But that is more than property. In the very phrase there is the outgoing of infinite affection. It is the outgoing of infinite affection, a constant, ceaseless current of love every hour of the waking day; and when Paul says, "we are the Lord's," it is more than that we are inert and passive possessions; it means God knows you, God recognizes you, knows me as if there were none other to know, knows thee, as though thou wert alone in all the spacious world. Frederic Harrison, in his autobiography, ridicules the suggestion that if there be an infinite God dwelling in the awful depths of stellar space, he would care to have any concern with trifles such as you and me. He ridicules what he calls the egotism of man that he can think he is cared for by an infinite God. That is infinitely away from my way of reasoning. Frederic Harrison on that page reasons that because God is so mighty he will have no concern for me. I rather reason that because he is so mighty he may not overlook me. Our Lord taught that he that is faithful in that which is least is great; and therefore I say that the God who made these solitary wastes, and who inhabiteth eternity, is a God concerning whom I may conceive anything, even that he may take concern of me. He knows me. "I know my sheep." He calleth them by name; we are his. I like that gloriously cheery conjunction in one of the Psalms where one of the psalmists sings, "He telleth the number of the stars," "He bindeth up their wounds;" and that is the teaching of the Lord. He knows you. We are his. He not only knows, but he communicates. Whatever we need in the way of life, he communicates by the way. And therefore between me and my Lord there is a ceaseless commerce of light of the mind, of affection of the heart, of energy of the will, and an unbroken communion at every turn of the ever-winding way. Choose your drift. Where would you be at? Then choose your acts in relation to that drift, and make up your mind by holy covenant that you will live unto the Lord, and you will most certainly die unto the Lord. And a movement like that, moving towards God, can have but one issue, that God will move towards you in discernment, in constant love and care. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

A MONEY GETTER.

Dr. T. W. Goodspeed, who by the way, was re-elected last week for about the twentieth time as secretary of the board of trustees of the University of Chicago, is recognized as one of the most active members of the Hyde Park church, Chicago. At the late annual meeting Dr. Albion W. Small, in a felicitously humorous address, proposed a memorial window for Doctor Goodspeed in recognition of his efficiency, especially in obtaining money. Professor Small suggested that the design for the window should represent Doctor Goodspeed holding a vacuum cleaner over the pockets of the members!

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Abraham Lincoln.

Religious Review of Reviews

The closing one of the special series of dedicatory services at the new First Baptist Church of Montclair, N. J., was in recognition of the men who built the church, and their companions in the ranks of labor.

The pastor, Rev. Harry Emerson Fosdick, in his address brought a message of personal gratitude from the officers of the church in recognition of work well done.

* * *

The Board of Foreign Missions of the Presbyterian church recently received the largest bequest ever given to a missionary board in this country. It was \$2,300,000, from the estate of John S. Kennedy. One-third of the amount is to be used to strengthen missions already established in Africa, India, Siam, Persia and China.

The remainder is to be divided into seven parts of about \$200,000 each, three to be used for educational work, three for evangelistic work, and one to be kept as a reserve fund.

* * *

The twenty-fifth International Christian Endeavor convention will convene in Atlantic City, N. J., July 6-12. The Million-dollar Pier has been engaged for the entire week, and the meetings will be held in the two large halls and the large canvas pavilion. Among the speakers will be Ben. B. Lindsey, Wm. J. Bryan, Charles W. Fairbanks, Russell H. Conwell, Charles M. Sheldon, Booker T. Washington, Commander Eva Booth, and others. The great questions of personal religion, evangelism, missions, temperance, civic righteousness, interdenominational fellowship and international brotherhood, will be discussed. Three new features are: A quiet hour service on the pier in the beauty and freshness of the early morning; a Christian Endeavor Institute in several sections, to discuss, under expert leadership, the manifold phases of the work; and a consultation hour, during which Endeavorers can bring their problems to experts for consideration in a conversational way. The afternoons and evenings will be given to simultaneous mass meetings on the pier.

* * *

A new public school building in Chicago has been named after Dr. William Rainey Harper.

* * *

Chicago has become one of the leading Roman Catholic cities of the world, ranking with Rome, Paris, Vienna, Dublin and Munich as a stronghold of that church. No other city in the world ever rose from a single parish with 100 communicants to an arch-diocese of 1,000,000 souls in 75 years, with 188 Catholic churches, 143 parochial schools, in which are 81,680 pupils. The city has German, Italian, French, Spanish, Persian, Negro, Syrian, Hungarian, Belgian, Croatian, Swiss, Lithuanian, and Catholics of many other nationalities.—*Michigan Christian Advocate*.

* * *

The Sung Dong Presbyterian church in Seoul, Korea, gave for the spread of the Gospel last year an average of the equivalent of forty-four days labor for each man.

A conference of suburban churches for the discussion of their especial problems was recently held in Morgan Park, Chicago.

Dr. James C. Hepburn, medical missionary for almost half a century in China and Japan, celebrated his ninety-sixth birthday recently at his home in East Orange, N. J. He was the first to translate the New Testament into Japanese. He is the oldest living graduate of Princeton University.

John Trowers, of Germantown, Philadelphia, was a negro, who died recently worth a quarter of a million dollars. He was a deacon of the Baptist church.

A party going around the world under the auspices of the Board of Foreign Missions of the Presbyterian Church, U. S. A., will sail from New York. Three months will be spent in Great Britain and Europe studying the beginnings of missions, and the present religious conditions of those countries. The party will then visit Greece, Turkey, Syria, Palestine and Egypt, Ceylon, India and Burma, the Straits Settlements, Siam and Laos, Hainan and the Philippines, China, Manchuria, Korea, Japan and the Hawaiian Islands. The party will be abroad about a year; possibly a little longer. The leader, Sec. Charles E. Bradburn, plans to secure 10,000 correspondents in as many churches, who will receive reports of the tour and bring them before their churches.—*Miss. Rev. of the World*.

* * *

Bishop Stringer, of the English diocese of the Mackenzie river, and the Rev. Charles F. Johnson, recently crossed the mountains of the Great Divide, going from the Mackenzie river to the head waters of the Porcupine, a branch of the Yukon. When they turned back on what proved to be a twenty-seven days' tramp they had footed for three days. A few ptarmigan and squirrel killed on the way, eked this out.

The last few days they kept alive by eating their moccasins and muckluks (boots made of raw sealskin.) These were soaked until they became soft, then cut in strips and toasted over the fire. It was fifty-one days from the time of their departure when they stumbled upon a trapper's trail which led them to an Indian camp where they found food and shelter. Each man had lost fifty pounds in weight.—*Miss. Rev. of the World*.

* * *

In thirty-five years before the Boxer riots the China Inland Mission baptized 12,964 persons. In the nine years since then this mission has received into the Christian church over 20,000 believers.

* * *

In the Sunday school of the Presbyterian church of Delphos, O., an office has been created in addition to the regular superintendent which gives the superintendent of the public school supervision of the educational work of the Sunday school.

* * *

The Water Street Mission, New York city, founded by Jerry McAuley in 1872, will tear down the building it has occupied for 36 years and put up a splendid new one for its use. The architect of the new building, Bradford L. Gilbert, is one of Jerry McAuley's converts.

(Continued on page 501)

The Gospels and Modern Criticism

JAMES ORR, D. D., PROFESSOR OF APOLOGETIC AND SYSTEMATIC THEOLOGY, UNITED FREE CHURCH, GLASGOW.

THE THIRD OF SIX ARTICLES BY PROF. ORR.

Criticism at every period inevitably reverts to the Gospels, for it is in them that the kernel of the whole Bible is to be sought. If God has spoken anywhere to man, it is in the person of his Son. In Christ's life, Christ's words, Christ's character, Christ's witness to the Father, we have the essence and acme of the whole Divine self-revelation. If, then, it is desired to do away with this revelation—to challenge its foundations or world-wide significance—it is the Gospels which must always bear the final brunt of the assault. For it is through the Gospels alone that we know Christ. If they can be trusted, they leave us in no doubt as to who he is, what he claimed, how he lived, what he said, how he acted, and the sequel of his life in death and resurrection. The picture is no ambiguous one. Its main features are patent to every reader. The figure of Jesus in the Gospels is the corner-stone of the Christian religion. What must first be done, if the revelation is to be got rid of, is to dislodge this stone.

I

It is therefore a fact of no ordinary interest that, in our own age, as in earlier periods, it is the *Gospel history* on which criticism is again concentrating. The last few decades, as has been seen, have witnessed a keen struggle over the Old Testament—a struggle by no means ended. But in that struggle the smoke is clearing away, and the issues are becoming more defined. People are able to take sides, and one thing helping them to take sides is just that the stress of the conflict is again shifting from the Old Testament to the New. The Gospels have become once more the center of interest. The methods employed with such destructive success upon the Old Testament are being applied with a boldness that takes the breath away to the records of the life of Christ. It would be easy to mention names and books, but this is not necessary. Here is the fact which brings many to a pause. They are not supremely concerned when it is the distant figures and transactions of the Old Testament—Abraham, Moses, the law-giving—that are brought into question. But they wake to the gravity of the situation when they find the most familiar facts and cardinal testimonies of the Gospels resolved by the same methods into cloud-shapes of legend. History repeats itself. Three-quarters of a century ago an able and determined assault was made upon the Gospels, first by Strauss, in his *Life of Jesus*, then by what is known as the Tübingen school of criticism (Under Baur).^{*} The result

^{*}See the History of the Tübingen School in the author's Bible under Trial, ch. 2.

of this assault was, in Strauss' case, to resolve the whole content of the Gospels into myth, and, in the hands of Baur and his followers, to carry down most of the literature of the New Testament to the second century, and to discredit its historical worth. Then came the reaction, till, step, by step, the Gospels and Epistles were reinstated in their place of honor, and the Tübingen

school and its methods were themselves discredited. It was thought that the battle for the Gospels had been finally won. A vain dream! The attack is one which must repeat itself, so soon as ever a new vantage ground is thought to be found. This has been furnished by the rise of the new school of historical criticism, with its sharpened methods of analysis and disintegration. Tried first, as has been said, on the Old Testament, these methods are now brought to bear on the Gospels, and the Jesus of faith disappears, to give place to a peasant-prophet, from whom all supernatural attributes fall away.

II

For this is the next thing to be remarked, that the principle of these successive attacks upon the Gospels, however diverse their outward form, is all through one and the same. It is the old recurring question of the possibility of a supernatural entrance of God into human history. One must not be deceived by the use of terms. The word "revelation" may be used; but it is a revelation in nature and through natural means only—not beyond it. The motto of the new criticism is: "Nothing beyond the natural order." This, it is obvious, excludes the bulk of the contents of the Gospels, and the most distinctive claims made for Jesus, at a stroke. His miraculous birth, his resurrection, the miracles of the ministry between, his higher claims—even the sinlessness of his person are swept aside. The Jesus that is left is a merely human being—"nothing more, nothing less." The methods by which this result is reached are called "historical;" but there is nothing genuinely historical about them. The end is already postulated at the beginning, and the criticism simply brings into play an array of expedients to justify the foregone conclusion. It is no longer the narrative as given which is the main thing, but the critic's hypothetical construction of the genesis of the narrative from something quite different, which occupies the foreground. Texts are manipulated, disavowed, explained away; historical evidence is dissipated or disregarded, as the exigencies of hypothesis require. Pages might be filled with illustration,^{*} but it is more important to indicate what is to be said in a positive respect in reply to such egregious treatment of the sacred records.

^{*}See again The Bible Under Trial, chs. 7 and 8, and the author's works on The Virgin Birth and The Resurrection of Jesus.

It is not overlooked that there is a genuine criticism of the Gospels, reverent in spirit, and following proper methods, from which immense gains are surely reaped for the better understanding of the Gospels. Interesting problems arise with regard to the relation of the first three Gospels to each other (the Synoptical problems, as they are called), to the sources from which these Gospels drew their materials (oral or written; dependence of one on another), and to the relation of all three to the Fourth Gospel, so different in structure and style. Into these questions, which lie within the sphere of faith in the

Gospels, it is not proposed here to enter. The more weighty matter is: How far do the Gospels—the first three (Synoptics) and the Fourth Gospel—justify the claim made on their behalf to be genuine apostolic productions,* and trustworthy records of the sayings and doings of Him whom we call Master and Lord? On this, the central and essential issue, for the help of faith, a few words may be said.

*That is, works of Apostles and of men of the apostolic circles.

III

What is to be said on the historical question can be briefly summarized. Prejudice apart, it would be difficult to conceive a stronger case, on the ground of historical tradition, than that for the genuine and apostolic character of our four Gospels—Matthew, Mark, Luke and John. These Gospels are at the head of the writings which, as the historian Eusebius tells, were never "controverted" in the church. They are undoubtedly the Gospels which, in Justin Martyr's time, were, along with the prophets, read Sunday by Sunday in the assemblies of the Christians. A disciple of Justin's, Tatian, made a "Harmony" of the four, which has been recovered. The Fathers in the end of the second century used the Gospels as inspired productions, the authority of which was beyond all question. They knew no other Gospels to be put in the same rank as they. They are found in all lists of the canonical writings. They appear in all versions into other languages—Latin, Syriac, Egyptian, etc. Moreover, there is a firm tradition connecting the Gospels with their respective authors. Reasonable doubt cannot rest on the ascription of the Second Gospel to John Mark of Jerusalem, companion of both Paul and Peter. Luke's authorship of the Third Gospel and of the Acts has recently received a splendid vindication from Professor Harnack, of Berlin, at the cost of severance from the school of criticism with which he was before associated. That Matthew stands behind the First Gospel seems a fair result of criticism, though there is yet dispute as to whether his relation to it, in its present Greek form, is mediate or immediate. This, at least, is certain, that the Greek Gospel was from the first, and always, accepted in the Church as representing the genuine Gospel of Matthew. In the words of Westcott: "All early writers agree that Matthew wrote in Hebrew (Aramaic) . . . At the same time, all equally agree in accepting the Gospel of Matthew without noticing the existence of any doubt as to its authenticity."*

It is not different with the apostolic authorship of the Gospel of John, keenly as that has been controverted. External and internal evidence alike point decisively to the Gospel as the genuine work of the beloved disciple. Dr. James Drummond (Unitarian) does not exaggerate when he says, "The external evidence is all on one side."† The trustworthiness of the Gospel is touched on below.

*Introduction to Gospels, pp. 223-4.

†Fourth Gospel, p. 514.

The conclusion to which this leads is that, in accordance with the testimony of tradition, the Gospels are genuine apostolic documents. They fall within the apostolic age, and are of apostolic origin. While not themselves Apostles, the writ-

ers (Mark and Luke) still convey the apostolic testimony given to the church. Mark is described as the "interpreter" of Peter. Luke records that which has been delivered by those "who from the beginning were eye-witnesses and ministers of the word" (1:2). The basis of the Gospel is rock, not sand.

It is not desired to argue from authorities; but in view of frequent assertions as to the trend of criticism, two leading names may be mentioned. Professor Harnack, of Berlin, will be admitted to be the highest living authority on early church history. But Harnack declares that the whole tendency of recent research has been to re-establish the authority of tradition as respects the New Testament books, and to show that "the earliest literature of the church is in its principal points and in most of its details historically regarded, veracious and reliable."* In regard to Luke's authorship of the Gospel and Acts he claims to prove "that criticism has gone wrong; and that tradition is right."† Who, again, is out of sight, the most learned scholar in New Testament criticism? Without doubt, Professor Zahn of Erlangen. But in his *magnum opus* on this subject, a translation of which has just appeared, Zahn confirms what has above been affirmed of the age and apostolic character of the Four Gospels.

*Preface to Chronologie.

†Lucas der Artz, Preface.

IV

The trustworthiness of the Gospels, which is the main thing, is already largely established when one has made good their substantial apostolic origin. For years the Apostles wrought and taught together in Jerusalem. There, it may be assumed, their testimony took a relatively fixed form for catechetical purposes. In this form, orally, or in written shape, it was communicated to the various churches, and finally found embodiment in the written Gospels (Luke 1:1-4). Resting, as the corroborative testimony of the first three evangelists shows, on first hand apostolic witness, it has the highest guarantee of truth. There was no time for the extensive growth of legend, and the presence of elements contradicting the recognized tradition would at once have been detected and condemned.

To rest the trustworthiness of the Gospel narratives merely on historical evidence, however, is to put it on all too low a ground. There is an evidence internal to the matter itself which is even more potent in producing conviction of its truthfulness. Had no external evidence existed—had the Gospels come into our hands for the first time without any knowledge of the circumstances of their origin—we should still have been entitled, nay, constrained, to receive them as authentic. Who could have invented the saying ascribed to Jesus—His parables, the Sermon on the Mount, the words of inimitable freshness, beauty, originality, and spiritual power which form the substance of the record? Mr. J. S. Mill was not a man of deep spiritual insight, but he wrote with truth: "It is no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the traditions of his followers. . . . Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the

life and character revealed in the Gospels?" Not one.

This last sentence of Mr. Mill's touches the supreme guarantee for the historicity of the Gospels—the image of Jesus himself which they enshrine. If that image—so unique, perfect, original, divine—is not historically real, how did it originate? Who conceived it, and reduced it to this perfect historical form in word and act? Is Christ a creation of his own church, a church gathered out promiscuously from Jews and Gentiles, with no historical tradition to work on—a church which even yet, after nineteen centuries, is only dimly rising to the adequate apprehension of the Master's thoughts and ideals! The supposition is absurd. But that image is constructed from the materials in the Gospels. If they vanish, it vanishes also. The Christ-figure in the Gospels is the sun-clear demonstration of the truth of the narratives. How simple, yet how sublime it all is! How reticent in detail, yet throwing into grandest relief the central Personality! How free from ostentation, yet producing the overwhelming impression of holiness and greatness! Not only is the record true; it could only be there as the product of God-inspired minds!

V

A marked contrast exists in scope and style between the first three Gospels and the Gospel of John. On this ground the historicity of the Fourth Gospel is often denied. Criticism here is becoming more sober, and is recognizing more freely the essential oneness of the picture in the Synoptics and in John (e. g., Bousset). The contrasts, though real, may easily be exaggerated, and admit of explanation on simpler grounds. John's is the latest of the Gospels, and presupposes the others as well known. It does not, therefore, go over the ground they had already covered. It confines itself largely to matters drawn from John's personal recollections, chiefly the Judean ministry, the visits of Christ to Jerusalem, and his last private discourses to his disciples. These are reproduced as they had passed through the crucible of much thought and reflection in the evangelist's own mind, and an interpretative element is blended with them, which it is sometimes difficult to disengage from Christ's bare words. It aims, too, at a doctrinal result—the confirming of faith in Jesus as the Divine Son of God (20:31). Withal there need not be the slightest hesitation in accepting the Gospel as a veracious record of the thoughts, words, and deeds of the Master, as John knew and loved him. It is, as saints in all ages have felt, the truly "spiritual" Gospel, the unveiling of the eternal Christ in the historical Jesus. Nothing is wanting to the humanity. The Jesus of John's Gospel is born, suffers, dies; thirsts and is weary; sorrows, sympathizes, weeps; experiences all true human emotions. But he is none the less everywhere manifest as the Word made flesh (1:14), the ultimate revelation of the Father (1:18; 14:19, 10), the God-sent Saviour of the world (4:42). In John the message of the whole Gospel culminates.

In books lies the soul of the whole past time. All that mankind has done, thought, gained, or been, is lying as in magic preservation in the pages of books.—Thomas Carlyle.

SUMMER CONFERENCES, 1911.

June.

- 10-17—Y. M. C. A. in eight sections.
- 17-July 2—Y. W. C. A. in nine sections.
- 23-July 2—Student Conference at East Northfield, Mass.
- 29-Aug. 27—Chautauqua Assembly and Summer Schools, Chautauqua, N. Y.
- 20-July 28—Summer School of the South, Knoxville, Tenn.
- 16-19—American Baptist Foreign Missionary Society, Philadelphia, Pa.
- 15-19—American Baptist Home Missionary Society, Philadelphia, Pa.
- 19-25—Baptist World Alliance, Philadelphia, Pa.
- 7-9—Congregational Missionary Society, San Francisco, Cal.
- 20-27—International Sunday School Convention, San Francisco, Cal.
- 16-Sept. 30—Northfield Conferences and Summer Schools, East Northfield, Mass.
- 8—Reformed Church in America, General Synod, Asbury Park, N. J.
- 20-21—National Assn. for the Study of Tuberculosis, Denver, Colo.
- 7-14—National Conference for Charities and Correction, Boston, Mass.

July.

- 1-11—Young People's Missionary Movement, in five sections.
- 4-Sept. 1—Winona Lake Assembly of Schools, Winona Lake, Ind.
- 4-15—Westminster Bible Conference, Mundesley-on-Sea, England, G. Campbell Morgan, director.
- 4—August Summer Bible School, Mentrose, Pa., Dr. Torrey, director.
- 18-23—Kewick Convention, England.
- 29-Aug. 8—Old Orchard, Me., Christian Missionary Alliance.
- 8-14—National Educational Association, San Francisco, Cal.
- 6-12—International Christian Endeavor Convention, Atlantic City, N. J.
- 11-29—Young People's Missionary Movement, Silver Bay, N. Y.

August.

- 7-14—International Sunday School Institute, Winona Lake, Ind.
- 14-28—Long Island Assembly, Stony Brook, L. I., Dr. Chapman, director.
- 21-28—Bible Conference, Winona Lake, Ind.
- 19-28—Conference for Christian Workers, Mentrose, Pa.
- 21—G. A. R. National Encampment, Rochester, N. Y.

September.

- 14—Evangelical Lutheran Church in North America, General Council, Lancaster, Pa.
- 24-30—International Congress on Tuberculosis, Rome, Italy.

October.

- 10-13—American Board of Commissioners for Foreign Missions, Milwaukee, Wis.
- 17-19—American Missionary Association, Chicago, Ill.
- 18-22—Brotherhood of St. Andrew, Buffalo, N. Y.
- 25—Nov. 1—National Woman's Christian Temperance Union, Milwaukee, Wis.

Ammunition for Increased Giving

Tracts Published by the Baptist Forward Movement for Missions.

Furnished for 20 cents per 100 assorted, by F. M. Barton, Cleveland, O.

AN INDIAN'S QUESTION.

The missionary was telling White Arm about the debt of the societies and explaining how because of this the mission was a little hampered for certain funds. He wanted to know how many Jesus people there are. When told that there were millions, he seemed amazed. It took him some time to comprehend how many that might be, for figures above one hundred are rather puzzling to an Indian. Then he put this query to the missionary:

"If the Jesus people are in number like the leaves on the trees, and they truly love Jesus, why is it that they get behind with their Jesus money? It ought to be easy to get lots of money for Jesus when there are so many people who love him."

What an embarrassing question in the light of the claims that Baptists make of special love and loyalty! How those pitiful, meager sums in the annual reports shame and humiliate us! For never yet have our gifts for missions—general, woman's work, city, state, national, world-wide—all told averaged four cents per week per capita.

"If they truly love Jesus"—"Lovest thou me?" "If ye love me keep my commandments." This poor sort of loving must be replaced by a love, the genuineness of which is demonstrated by sacrificial giving. God's patience is great, but even omnipotent love and power may be exhausted. The vineyard from which grapes are expected and which brings forth wild grapes is at last destroyed. "The Kingdom of Heaven is taken away from you and given to a nation bringing forth the fruits thereof."

HERE ARE FOUR BIG SOLEMN FACTS.

Fact One—This is one of the great creative epochs in the history of the world, when the plastic life of nations is being poured out of God's melting pot into the molds of time to take shape for good or ill for unborn generations. It is a time when the sowing of a decade determines the harvesting of a century, a time when a day is as a thousand years. The kind of world in which our children's children are to live—Christian or what? is being determined by our appreciation of this crisis and our attitude toward it.

Fact Two—The future of our own great nation is not yet assured. America is passing through a great social and moral crisis whose problems require the very wisdom and power of the Gospel of Jesus Christ. We have had intrusted to us the most interesting, the most important, the most delicate piece of moral and spiritual empire building in the history of the world. To fail through neglect would be treason to the race.

Fact Three—We are in partnership with Jesus Christ. Stewardship is a great conception, but it falls short of telling the whole truth. We are partners—workers together with God. We are in big business—imperial, international, inter-racial, cosmic business. We are helping God build a Kingdom!

Fact Four—Our investment of money in the King's business has been shamefully small. The army of poorly paid pastors, with their heart-breaking burdens, the thousands of struggling debt-laden churches with financial credit impaired, the treasurers' report of state and national missionary societies, which tell a story of narrow vision and selfishness, these together bring the most serious indictment against our Christianity! We stand charged with criminal negligence. Let us plead guilty, throw ourselves on the mercy of the court—and begin to do better.

Here is one big hopeful fact.

Fact Five—An approved method of financing the work of the Kingdom has been found. It was first proclaimed centuries ago. It is being rediscovered and reapplied in our day. Here it is—

Each one of you—

on the first day of the week—

as God has prospered.

The problem is being solved by many churches along the line of these three principles—

Everybody giving—

regularly—

in proportion to income.

A tactful, thorough-going campaign in your church to secure this would work wonders.

Of course, you cannot do much to promote till you have set *yourself* right. When you go home today count your money, put aside a tenth of it, or some other suitable proportion, for Christian work, and in this same way treat every dollar you receive from this day forth.

HANDICAPPED.

Cartoon in religious weekly told story graphically. Pictures showed congregation well dressed, prosperous looking. On platform was preacher armed with club labeled Gospel fighting Satan gaining. Preacher worried, hindered by two hungry-looking dogs,—Poverty, Debt,—attacking from rear. Below pulpit was table, basket of collection, few small coins. Many discouragements nearly defeated pastors know picture tells tragic truth.

Preachers handicapped!

Many churches have great debts which break backs and hearts of people "in," drive away people "out." Miserable building, poor equipment, make work hard, profitless, discouraging.

Churches handicapped!

Eastern States immigrant inundation. Appalling task. Aliens Americanized? America alienized? Which? Western States new, great, laying foundation future empires. East, West, money for Kingdom scarce. Devil's money abundant.

State conventions handicapped!

American problems, urgent, awful! City problem, rural problem, problem Black man, problem Red man, foreign problem, frontier problem. Where men, money?

Lonely men, lost men, no friends, no papers, no books, no Bible. Destitution. Few colporteurs because little money.

Degraded womanhood, Oriental, Occidental. Mothers, wives, sisters, children, sorrowing, sinning, despairing, dying. Help!

Non-Christian nations plastic, responsive, Africa bleeding, China calling, India restless, Japan advancing, Philippines pleading. Harvest white, opportunity abounding. Startling question: Will dominant civilization 1950 be Christian, Heathen?

Notwithstanding crisis, churches slow, many lethargic, treasuries empty. Agencies, forces all working against tremendous odds.

Missionary societies handicapped!

Kingdom comes slowly. God forgive us!

Money enough in Christian hands to pay preachers, discharge debts, build churches, save America, evangelize world. Great need proportionate giving. Begin today. Try the tenth. Has solved problem in hundreds of churches.

New day dawning for church and world. Christ expecting. HE SHALL BE SATISFIED.

ONE WOMAN'S WAY.

I know a sister in the church who believes in nothing. She has herself and three children to support on from twenty-five to thirty dollars per month. She is teaching her children to tithe also. During the Conference year, I have reason to know, this woman paid about eighteen dollars to pastor's salary, seven dollars to basket collections, one dollar to the Anti-Saloon League, one dollar and forty cents to Home Missions, five dollars to the Sunday School, three dollars to the Ladies' Aid Society, besides amounts given to charities, and other church collections. She has no debts, and no doctor bills. She and her children are neatly and tastefully dressed, and their food is of the most wholesome order. She attributes all her blessings to God, and says she never before knew the meaning of being a "cheerful giver." This sister belongs in the McKeesport district, and is well known for her beautiful Christian life. This report certainly shows how the Father's plan would settle the church's financial problems. —Pittsburg Christian Advocate.

HOW MUCH?

We quote the following from The Continent (Presbyterian.) Our efforts are enlisting others in the campaign for better salaries.—Ed.

The Methodists of the city of New York are planning to call the attention of the General Conference of their church, which will meet in 1912, to the subject of salaries paid to their ministers. The attention of the Protestant Episcopal church has already been given to this matter. If Presbyterians would not be left behind they should wake to the need for considering the same subject. It is surely vital.

We are aware that the chief business of a minister is to preach the Gospel, and not to spend money. We are also aware that a minister has abundant opportunity for the first, and equally abundant inability to do the latter. He can incur debt without difficulty, until his credit is exhausted, but to spend the money, to pay real money for what he buys, is a most difficult matter. The opinion prevails in the ordinary locality, rural rather than urban, that a minister does not need much money, and the opinion is backed by action. The minister is not burdened with an abundance of gold and silver. From that "worldly are and avocation" he is kept free.

Now and again some layman feels impelled to tell his minister what he thinks it is proper and necessary for him to spend. Occasionally the

minister is wise enough, canny enough, to ask for a written, itemized memorandum. One such has recently come into our possession. It is a gem, "of purest ray serene." It might have been written by a farmer or a cartman or a blacksmith or a cobbler, men of small earning power, as a rule, and whose personal investment in equipment for life is not large. As a matter of fact, it was written by an attorney, representative of a class which understands the cost of preparation for professional life, and of maintaining a professional position in society. Coming from such a source it is highly interesting. We present it in full, explaining that the estimate was made on the monthly and not the annual basis. We have multiplied it by twelve.

For a family of four with maid additional:

Table for five.....	\$ 360
Maid.....	120
Fuel and Lights.....	168
Benevolence.....	120
Medicine and physician.....	12
Stationery and postage.....	18
House repairs, etc.....	36
Travel.....	48
Books, papers, magazines.....	48
Clothing for four.....	156
Sundries.....	120

Total.....\$1,206

Cannot the minister have his life insured, then? Must his children be denied a college course? Must he always walk, rain or shine, be the distance long or short which he and his family must traverse? What does a nickel carfare amount to in a year? Only \$18, for one, if the average fare paid be one a day. Who will pay for horse and carriage, when the pastoral duty carries the minister miles into the country? Where in the whole estimate is there a hint that the minister should keep the corollary of the golden rule by loving himself as well as he does his neighbor?

It will be noticed that provision is carefully made that "benevolences" shall have a tithe of all the minister receives. This tithe is "neighbor-love" money. If the minister is to love his neighbor as he loves himself, the corollary must be true. He must love himself as he loves his neighbor. How, then, after he has expended his \$1,200, is he to get his \$120 for himself? Does the attorney who made the estimate live so? Does he spend nine-tenths of what he earns on living, one-tenth on the Lord, and have nothing to show for a year's work? We doubt if there is such a lawyer in America.

How much salary should a minister receive? As much as he wants? No. As much as he needs? Yes. Is \$1,200 enough? In some instances, surely. Is it too much? In less than one instance in a thousand is it too much.

The minister who furnished us the expense list given above has a family of four. The allowance for each one out of \$1,200 is \$300. That minister is fortunate. We know another with a family of six and the same salary; average amount for each, \$200, and the maid, whose bed and board are provided, gets \$208 per year.

How much shall a minister receive? Enough to keep him "free from worldly cares and avocations." How much is that? The time has come for churches to study this matter, learn it practically, and then revise their salary lists.

R. S. H.

Prayer Meeting Department

Prayer Meeting Topics.

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in *The Expositor* each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100; given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The book is suitable for the vest pocket. It contains material for a year's prayer meeting studies.

"THE MASTER MAN."

The life of Christ in the words of the four Gospels. It is so divided that it makes excellent mid-week prayer services subjects. Scripture for the subjects will be found in the book.

June.

22 Self-centered, or God-centered	27
23 The Limit of Patience	27
24 Be ye Ready	29
25 How to be Ready	29
26 The Test of Life	31

July.

27 Steps in the Way	33
28 Human Relations—Anger	34
29 Human Relations—Purity	35
30 Human Relations—Revenge	36
30 Human Relations—Enemies	37

August.

32 Divine Relations—Giving to God	37
33 Divine Relations—Praying to God	38
34 Divine Relations—Repenting	39
35 Divine Relations—Faith in God	39

TOPICS FOR JUNE.

XXII—SELF-CENTERED OR GOD-CENTERED.

The parable is apparently addressed not to the Pharisees themselves, but to certain of the disciples of Jesus who were proud of their spiritual attainments, and lacking in the virtues of humility and penitence.

The words of the Pharisee can hardly be called a prayer. He asks for nothing, and feels his need of nothing. The Pharisee did, indeed, acknowledge that his virtues were derived from God, but he took all the merit of them to himself, and boasted of them before God and man.—*Dummelow*.

* * *

Dividing the whole of mankind into two classes, the Pharisee's arrogance reaches even to such as this; he is one class, all the world besides in the other. And as he can think nothing too good for himself, so nothing too bad of them. He would lay claim to doing more than might strictly be demanded of him; he would bring in God as his debtor. Acknowledgement of wants or confession of sin, there is none in his prayer, if prayer it can be called, which is without these.—*Trench*.

* * *

"O God, I thank Thee that I am not as the rest of men." Never, perhaps were words of thanksgiving spoken in less thankfulness than these. For,

thankfulness implies the acknowledgement of a gift; hence, a sense of not having had ourselves what we have received; in other words, then, a sense of our personal need, or humility. But this Pharisee's words expressed what his attitude indicated; and both were the expression, not of thankfulness, but of boastfulness, and from looking down upon others the Pharisee proceeded to look up to himself.

While the Pharisee felt no need, and uttered no petition, the Publican felt only need, and uttered only petition. The one appealed to himself for justice, the other appealed to God for mercy.—*Edersheim*.

* * *

All that this Pharisee professed was true, and the fault of his prayer was that it breathed a spirit of self-righteousness. And therewith went a spirit of cruel contempt for others. He alone was righteous, and all his fellow-mortals were included under one sweeping condemnation. "Descend," apostrophises St. Chrysostom, "from thine insolent words. Say even that 'some men' and not 'the rest of men' are extortioners, unrighteous adulterers. Are all extortioners except thee, O Pharisee? Are all unrighteous, and thou alone righteous?"—*David Smith*.

* * *

The Publican's expression of conscious unworthiness is simply the irrepressible confession of sincerity, pressed out of the soul by a longing for forgiveness—short, because so terribly sincere. The straitened spirit in its anguish had no room for particulars.—*Bishop Huntington*.

* * *

Of course it was not the Publican's sin but his penitence that commended him to God. It is now said that he left the Temple rejoicing in the mercy which had been vouchsafed him. Perhaps he would go home with drooping head and continue sorrowing for many a day. Nevertheless in that hour when he confessed his sin and cried for mercy, he was accepted of God, and in due time he would attain to the glad assurance of salvation. Some other day he would go up to the Temple with light step and lighter heart, and declare what God had done for his soul.—*David Smith*.

* * *

XXIII—LIMIT OF PATIENCE.

This is an account, in vividly parabolic language, not only of the husbandmen's hostility, but of that of many men who are against Jesus. They wish to possess life and its good, without being forever pestered with reminders of the terms on which they hold it, and of God's desire for their love and obedience. They have a secret feeling that Christ has the right to ask for their hearts, and so they often turn from him angrily and sometimes hate him.

Jesus is sure that God will build on him, and that his place in the building, which shall arise through the ages, will be, to even careless eyes the crown of the manifest wonders of God's hand. Strange words from a Man who knew that in three days he would be crucified! Stranger still that they have come true! He is the foundation of the best part of the best men; the basis of thought, the motive for action, the pattern of life

the ground of hope, for countless individuals; and on him stands firm the society of his church, and is hung all the glory of his Father's house.—*Maclaren*.

* * *

In the history of souls and of nations, there are seasons which even more than all other times are of fruit; when God requires such with more than usual earnestness, when it will fare ill with a soul or a nation, if these be not found.—*Trench*.

* * *

And the fruits of the vineyard are the keeping of the commandments of the law, and the practice of the virtues; and the servants are the prophets, who, when sent to demand from Israel obedience to the law and a virtuous life, were variously maltreated.—*Euthymius*.

* * *

They fall on the stone who are offended at Christ in his low estimate. They on whom the stone falls are those who set themselves in self-conscious opposition against the Lord; who, knowing what he is, do yet to the end oppose themselves to him and to his kingdom. These shall not merely fall and be broken; for one might recover himself, though with some present harm, from such a fall as this; but on them the stone shall fall as from heaven, and shall grind them to powder.—*Trench*.

* * *

XXIV—BE YE READY.

It being night, all alike grow drowsy and fall asleep. Had it been wrong to sleep, the wise virgins would certainly have been represented as keeping awake. The sleep is such occupation with the concerns of the present life as is natural and necessary. The sleep of the parable represents the business of the life that now is, in which Christians, however anxious to be ready for the coming of the Lord, must engage, and not only so, but must give themselves to it with an engrossment which for the time may amount to as entire abstraction from distinctly spiritual duties as sleep is an abstraction from the duties of the day. Our Lord does not expect us to be always equally wide awake to spiritual and eternal things. The wise as well as the foolish slumber and sleep.—*Gibson*.

* * *

Whatever the oil may signify, the fact remains that on that great day each will have need of all the grace that he has, and "none will be able by any means to redeem his brother."

We may be asleep when the Lord comes, yet, if our hearts be true to him and leap up in gladness to bid him welcome, all will be well with us; we are ready and we shall go in with him to the feast.—*David Smith*.

* * *

For each individual soul will receive the reward for his own deeds, nor in the day of judgment can the virtues of one make amends for the vices of another.—*Jerome*.

* * *

The answer of the wise is not selfishness. It is not from our fellows, however bright their lamps, that we can ever get that inward grace. None of them has more than suffices for his own needs, nor can any give it to another. It may be bought, on the same terms as the pearl of great price was bought, "without money;" but the market is closed, as on a holiday, on the day of the

king's son's marriage. The foolish virgins had no time to get the oil before he came, and they had not got it when they returned. The lesson is plain. We can only get the new life of the Spirit, which will make our lives a light, from God; and we can get it now, not then.

Our parable is addressed to Christians, and that it is to them that its message is chiefly brought. It is they whom it warns not to put off making sure that they have provision for the continuance of the Christ-life. We have, day by day, to go to Him that sells and "buy for ourselves." And we know that the price of the oil is the surrender of ourselves, and the opening of our hearts to the entrance of that divine Spirit.—*Maclaren*.

* * *

XXV—HOW TO BE READY.

"Do business till I come" is the Lord's behest in view of the uncertainty of his second advent. How needful it was appears from what befell at Thessalonica ere many years had elapsed. The idea that the Day of the Lord was at hand took possession of the believers there and wrought grievous mischief. The excitement was intense; the church was in confusion; the business of life was at a standstill. So serious was the situation that St. Paul wrote to them and sought to recall them to sobriety. "The Last Day," says St. Augustine, "is hidden that all days may be observed."

The Lord will reward his servants not so much according to their achievements as according to their zeal and faithfulness. Since the first slave and the second displayed equal diligence, each doubling his deposit, they got the self-same commendation and the self-same reward. And, had the third done business with his single talent and made it two, he would have had a like recompense; yea, had he earned three talents, tripling his trust, he would have been greeted with the loftiest eulogy of all. His condemnation was not that he earned less than his fellows, but that he earned nothing. And, finally, the parable teaches that the reward which the Lord will bestow upon his faithful servants, is not discharge from labor but a call to further and larger service.—*David Smith*.

* * *

The capacity for work lies not within our own power; but it is in our power to use for Christ whatever we may have.

The second part of the reward—that of entering into the joy of his Lord, implies satisfied heart-sympathy with the aims and gains of his Master, and participation in them.

The falseness of the excuse, that he was afraid to do anything with it—an excuse too often repeated in our days—lest, peradventure, he might do more harm than good, was now fully exposed by the Master. It proceeded from a want of knowledge of Him, as if he were a hard, exacting Master, not one who reckons even the least service as done to himself; from misunderstanding also of what work for Christ is, in which nothing can ever fail or be lost; and, lastly, from want of joyous sympathy with it.—*Edersheim*.

* * *

"Put my money to the bankers." These timid natures who are not adapted for independent labor on behalf of the kingdom of God, are now ad-
(Continued on page 506)

How to Carry on Open Air Meetings

The season for open air meetings is upon us. The beginner is always timid, not knowing just how to proceed. The following suggestions are from H. B. Gibbud's invaluable book, "Under the Blue Canopy of Heaven." The author has had twenty-five years of personal experience with tent meetings. Among other things he says:

It is necessary in most places to obtain a permit from the authorities to hold open air meetings. In cities the mayor has power to grant permit. Run no risk of being refused permit; get some one with influence to apply for it. A politician is better than a preacher for this work.

In one city the mayor refused to give us a permit. A business man said: "I buy a thousand dollars' worth of meat every month from the leader of the political party. I'll buy no more meat till I get that permit." He telephoned the mayor and the permit was given at once.

1. Get a permit. That is, one that will allow you to hold meetings anywhere. In this way you will not be tied down to one place, but can go where you please.

2. Always carry permit with you when holding meetings, to show policeman if necessary. Sometimes the police are bigoted, or prejudiced against such meetings, but by recognizing their authority and by courtesy you may win them over.

Much prayer, thought and time should be spent in selecting a place for the meeting. Workers often go out and choose a place hit or miss, so best results are not obtained. Select your place the day before the time for meeting. Look it over at the time of day you are to hold your service, note position of the sun, so as to get your audience in the shade in a comfortable position.

Give your audience the best place. Note where crowd would naturally gather, see if it would block traffic. See if there are any who would object to your holding a service there. It is sometimes a good thing to ask if property owners object, especially if it is in front of a saloon. This will give you a chance to get into their good graces before the meeting.

Go where the people are. The temptation is to go near where the people are and hope to draw them to you. Go right where they are, so that they can't help but hear, must hear or move. Then you will have an audience to begin with. Many a sinner will stop to listen, who would not step out of his way to hear. This may bring you to a noisy place, but remember you are after the people, not quiet; if you want quiet go to the cemetery; if you want the people, go where they are.

One would not turn away from a pool of fish to another place where there were none, and by throwing in a line expect to draw them there. Put your line in where the fish are. Don't pick out a place simply because it is a pleasant place for a meeting. It is not a question of place but people.

Select a place where you may have a building at your back.

1. The building will act as a sounding board, throwing the song to a greater distance, so that a larger crowd will be attracted.

2. This brings all the people in front. You

can see and speak directly to them without turning.

3. It will prevent the crowd from getting behind you.

Select place with a building in front of you. This will make it much easier for the speakers. Prove value of this by holding your hand before your mouth and shouting "hello" several times. Notice how the sound is thrown back; remove the hand and continue shouting and see how the voice is lost. Better still, try it in the open air, speak toward a house and then away from it into space.

Avoid place with roadway between your workers and the audience. The passing teams will distract attention. Bicyclists will often ring their bells, or call out something as they pass that will cause the audience to laugh.

Continuing, Mr. Gibbud discusses eight points of very great importance.

1. The leader.

The service should be in charge of one person, he to have entire charge. "Too many cooks spoil the broth;" too many leaders will kill any meeting.

2. Speakers.

The speakers should be the best that can be had. Spirit-filled men. "Any old ranter" will not do. Only men with Christian character above suspicion should be allowed to speak. Kill off the cranks or they will kill your meetings. Have prominent men that command respect of people, if possible, but have only those who can present the gospel in a plain, attractive way.

Speakers should be cautioned to avoid church questions and controverted points. They should be told exactly what is expected of them, and how much time they are to occupy.

3. Singers.

Have a good chorus of singers, both men and women. Men's voices alone in the open air are heavy. The ladies' voices lend sweetness to the song. Their presence also lends sweetness to the occasion. Their presence will dignify the service and prevent disturbance. A well-dressed, good-looking crowd will command respect and add to the influence of the meeting.

There should be a leader of the singing, one with a strong voice. This leader should give out hymns and direct the song service. Hymns should be selected and rehearsed before going out. Some songs that go well indoors are not good for outdoor work. You can't make them sound out. Only those that have been tried and tested in the open air should be used.

The leader should make three lists of hymns to be sung, one for organist, one for assistant organist, and one for himself. He should select at least half a dozen more songs than he expects to use. This list should have the number and name of each song written out, and should be in the order in which they are to be sung. Then the organist will know what comes next, and the assistant can have it ready so that there will be no break in the service.

4. Organist.

An organ is almost a necessity for an open air service.

(Continued on page 503)

What's in the Magazine

H. WILLIAM PILOT

Editor's Notice—The purpose of this department is to classify the best magazine articles, in which preachers are interested, in the English speaking world. These magazines can be secured from The Expositor. **Information Bureau, for subscribers only.** If you are preparing a subject and desire material from books or magazines, address your wants to this department and we will advise where such information can be found. Write to H. William Pilot, 2601 Library Ave., Cleveland, O.

DOCTRINAL.

Princeton Theological Review, q., 80 cents—The Church, Her Colleges and the Carnegie Foundation, W. S. Plumer Bryan; On The Biblical Notion of "Renewal," Benjamin B. Warfield; The Origin of the Fish-Symbol, C. R. Morey.

The Reformed Church Review, q., 40 cents—Were the Early Old Testament Books Written in the Babylonian-Assyrian Language and the Cuneiform Script? Alven S. Zerbe; Is Christ Divine? A Study of the Arian Crisis, John Alfred Faulkner; Edwin Markham, the Poet of Democracy, Edward S. Bromer; The Reformed Church Year, A. S. Gluck; Contemporary Sociology, A. V. Heister; Contemporary Religious Theological Thought, A. S. Weber.

Homiletic Review, May, m., 30 cents—The New Element in Jesus' Thought of God, H. R. Mackintosh; Biology as a Basis of Theology, Salvation, George E. Dawson; Modern Palestine and the Bible, Clothing and Ornaments, Lewis Bayless Paton; The Conservative and Radical Method in Theology, Douglas C. MacIntosh; The Religious Outlook Abroad, William Durham; The Minister and his Laymen, Cleland B. McAfee; That Church Debt, Charles L. Goodell.

Harvard Theological Review, q., 50 cents—Italian Modernism, Social and Religious, William Fredric Bade; University Settlements in Great Britain, Percy Ashley; Jesus as Lord, Benjamin Wisner Bacon; Beyond Moral Idealism, George P. Adams; The Type of Authority in Christian Belief, Clarence A. Beckwith; Reverence as the Heart of Christianity, Charles A. Allen.

Expositor (England), m.—The Virgin Birth in Relation to the Interpretation of Isaiah, 7:14, G. Buchanan Gray; The Modern Expert's Judgment of the Old Testament Historical Writings, Prof. Ed. Konig; Songs of the Lord's Beloved, B. W. Baur; Did St. Paul Speak Latin? Alex. Souter; Did Paul Borrow His Gospel? A. E. Garvie; Historical Commentary of the Epistle to Timothy, Sir William Ramsey.

The International Journal of Ethics, April, 65 cents—The Meaning of Good and Evil, J. S. Mackenzie; Goethe's Influence on Carlyle, 2, F. Melian Stawell; The Question of Moral Obligation, Ralph Barton Perry; The Fascination of Pantheism, W. S. Urquhart; The Sex Problem, M. E. Robinson.

Journal of Philosophy and Psychology, w., 15 cents—April 27th, Continental Critics of Pragmatism, 1, Woodbridge Riley; April 13th, Conscientiousness in Psychology and Philosophy, G. A. Tawney.

Bibliotheca Sacra, q., 75 cents—The Congregational Reconstruction, Henry A. Stimson; Heredity and Social Progress, Edward M. Merrim; The Philosophy of Art, James Lindsey; What Does the New Testament Teach About Healing? Frank Fox; The Scientific Study of the Old Testament, Herold M. Wiener; Spencer and Later Sonnet Writers, Theodore W. Hunt; The Theology of the Fourth Gospel a Guarantee of its Genuineness, J. J. Liar; The Message of the Book of Amos, George Stibitz.

The American Journal of Theology, q., \$1.00—The Historical Character of the Gospel of Mark, F. Crawford Burkett; The Influence of Psychology Upon Theology, Clarence A. Beckwith; Is Jesus a Historical Character? Evidences for an Affirmative Opinion, Shirley Jackson Case; The Crisis of Doctrinal Christianity, John E. Russell; The Logical Aspect of Religious Unity, Gregory D. Walcott.

Hibbert Journal, q., 75 cents—Philosophy and Religion, by the late Leo Tolstoy; Can Theology Become Scientific? M. M. Pattison Muir; The Sub-Conscious and the Super-Conscious, Percy Gardner; The Cross—The Report of a Misgiving, G. A. Johnston Ross; The Moral Service of the Intellect, Lewis R. Farnell; Judas Iscariot, W. B. Smith; Vitalism, J. W. Jenkinson; Water-Finding and Faith Healing, by Dean Cloger; A Study of the Resurrection, Neville S. Talbot; The Problem of the Church of England, W. F. Cobb; Essentials of Education, Philip Oyler; Beyond Morality, E. W. Lewis; Personality, Miss E. M. Rowel.

The Methodist Review, bi-m.—Israel's Legacy to Our Age, I. F. Russell; Christianizing Christendom, Bishop W. F. Mallalieu; Job and the Man of the Sermon on The Mount, R. J. Wyckoff; The Religion of Science, Fred Leitch.

Record of Christian Work, m., 10 cents—Forty Years of Evangelism and Philanthropy in Boston, Daniel W. Waldron; Springs of Integrity, Galus Glenn Atkins; The Divine Library, 8, The Apocalypse, G. Campbell Morgan.

MISSIONARY.

The Spirit of Missions, m., 10 cents—Among The Mountains of China, D. T. Huntington; The Church and the City Negro, Samuel H. Bishop; A House of Hope, in Mexico, Bishop Aver; On the Road to Utah, Paul Jones.

The Missionary Herald, m., 10 cents—Social Service in India, Robert E. Hume; The Day's Round, In a Missionary Settlement, Miss Alice Adams.

Missions, m., 10 cents—A Neglected Neighbor, L. Call Barnes; Uplifting the NON-Case Madigas, G. W. H. Brock.

Catholic Missions, m., 10 cents—Child-Workers in Ceylon; Marshall Island Customs; Floods in Japan.

The Asiatic Quarterly Review, q.—Railways in the Middle West, H. F. B. Lynch; The Battle of the Character, or Imperial Script of India, J. Knowles; Report of Semitic Studies and Orientalism, Dr. E. Montel; Painting the Map in Reference to the Far East, L. Staede Haycroft.

Everybody's, June—Young China at School, Edward A. Rees.

Pacific Monthly, May—The Arousing of China, Lewis R. Freeman. First of a series of strong articles on the Orient.

The Missionary Review of the World, May, 25 cents—The Lepers of the World, John Jackson; Protestant Christianity in Mexico, John W. Butler; Looking up the Laos of Northern Siam, W. Clifton Dodd; How to Persuade the Asiatics to Accept the Gospel, Eugene P. Dunlop; Government Schools and Mission Schools in Turkey, Charles T. Riggs; Investment and the Silent Partner, by a Layman; Four Years of the Laymen's Missionary Movement, Samuel B. Capen.

REFORM.

Everybody's May—Facing Railroad Facts, Richard Washburn Child; Under the Prophet of Utah, Frank Cannon; Watch Your Congressman, Lincoln Steffens.

McClure's, May—Detective Burns' Great Cases, Dana Gatlin; Masters of Capital in America, George Kibbe Turner.

Atlantic Monthly, May, 35 cents—Prepare for Socialism, J. N. Larned; Socialism and National Efficiency, J. O. Fagan; American Unthrift, Charles T. Rodgers.

The World's Work, May—"Get Rich Quick" Insurance From the Inside.

EDUCATION.

Princeton Theological Review, q., 80 cents—The Church, Her Colleges, and the Carnegie Foundation, W. S. Plumer Bryan.

Harvard Theological Review, q., 50 cents—University Settlements in Great Britain, Percy Ashley.

Hibbert Journal, q., 75 cents—The Moral Service of the Intellect, Lewis R. Farnell.

Religious Education, bi-m., 65 cents—A Survey of the Progress in the Home, Clyde W. Votaw; The Peculiar Responsibility of Home and Church, Mrs. Fredric Schoff; Home and the Modern City, Rabbi David Philipson; The Call to American Parents, Shailer Mathews; The Religious Experience of the Home, Richard M. Hodge; The Church Training Parents, Irving Wood; An Unused Opportunity for Religion in the Schools, E. O. Sisson.

SOCIOLOGY.

American Journal of Sociology, q., 50 cents—The Relation of the Social Theory to Public Opinion, Franklin H. Giddings; The Racial Element in Social Assimilation, Ulysses G. Weatherby; The "Social Forces" Error, Edward Cary Hayes; Leadership in Reform, Frank W. Bachman; The Drift of the City in Relation to the Rural Problem, John M. Gellelte; The Church and the Rural Community, Warren H. Wilson.

The Reformed Church Review, q., 40 cents—Contemporary Sociology, A. V. Heister.

The American City, April, 15 cents—Albany's Civic Advance, William B. Jones; Clean Water as a Municipal Asset, George C. Whipple.

The American City, May, 15 cents—The Development of Des Moines, Ray Floyd Weirick; Smoke Worse Than Fire, Herbert M. Willson; Prevention of Disease by Elimination of Dust, Frederick L. Hoffman; Township Parks, Mrs. Edwin F. Moulton.

GENERAL.

Everybody's, June—The Passing of the War God, Donal Hamilton Haines; Diaz and His Peons, John A. Avirette; Young China at School, Edward A. Rees; Under the Prophet of Utah, Frank A. Cannon.

Pacific Monthly, May—The Arousing of China, Lewis R. Freeman. First of a series of strong articles on the Orient.

Sunset Magazine, May—The Playground Movement in California, Everett C. Beach M. D.

The World Today, May—The Coming European War, Daniel Louis Hanson; The New Nation Builders, Edward A. Halsey. An Account of Foreign Work of the Y. M. C. A.

McClure's, May—The Girlhood of Harriet Beecher Stowe, by Charles Edward and Lyman Beecher Stowe. Detective Burns' Great Cases, Dana Gatlin; Masters of Capital in America, George Kibbe Turner.

Atlantic Monthly, May, 35 cents—Prepare for Socialism, J. N. Larned; Socialism and National Efficiency, J. O. Fagan; Animal Intelligence, M. E. Haggerty; Persistency and Integrity of Plots, Ellen Duval; The Pace That Kills, Fox Madox Hueffer; American Unthrif, Charles T. Rodgers; Sir Walter's Orphanage, N. P. Dunn.

The North American Review, May, 35 cents—Armaments and Arbitration, Rear-Admiral A. T. Mahan; President Taft and his Program, Richard Hooker; The Reciprocity Agreement, Hon. G. E. Foster; The Recall of Judges, Albert Fink; Republican Embarrassments, Medill McCormick; The Railroad Rate Decision, J. Shirley Eaton; The Politics of American Business, Sidney Brooks; The Later Work of Kipling, Brian Hooper; The Leaves of the Tree; Bishop Lightfoot, Arthur C. Benson.

Technical World, May—Dog Talks German, Dr. Alfred Gradenwitz; Throwing Death Off the Trail, F. C. Walsh, M. D.; Tracing the Cancer Germ, Rene Bache.

The American Review of Reviews, May, 25 cents—Three Centuries of the English Bible, J. Patterson Smyth; The Prevention of Insanity, Homer Folks; Federal Regulation of American Railroads, Charles H. Marshall; China's Own Opium War.

The World's Work, May, 25 cents—"Get Rich Quick" Insurance From the Inside—A Right Fourth of July, Lee F. Hammer; Woodrow Wilson, Possible President, William Bayard Hale; The People's Power in Oregon, W. G. Eggleston; How a Business Man Would Run a Government, Arthur Wallace Dunn; The Urgent Immigrant Problem, Jeremiah W. Jenks; Up From the Slum, Henry Oyen; The Boy of Tomorrow, Eugene M. Gullop.

WARNING—SUPERINTENDENTS — EXAMINE YOUR LESSON HELPS.

You are responsible for what the children are being taught in your Sunday School.

Have you noticed the attitude some of the lesson helps have taken towards the Bible? These liberal views have been taught in some theological seminaries for years, and an attempt is now being made to introduce them into the Sunday School.

Every man is entitled to his own opinion, but the Sunday School should treat the Bible as the inspired word of God, until it has been disproved.

Examine your lesson helps and see if the writers are trying to disprove the miraculous or supernatural. One help intimates that the giving of the law on Sinai was a "thunderstorm." See Jesus' opinion in John 12-28:30. Another writer (who has since been suppressed), intimates that the heat of the sun set Elijah's sacrifice on fire. Why it didn't burn the offering of Baal is not explained.

In the third quarter Intermediate Graded Manuals, lesson 37 is taken from the Apocrypha, and Mr. Littlefield says that the scholars should learn texts from the Maccabees, rejected by all churches except the Catholic as uninspired. The fourth quarter Intermediate Graded Lessons are non-Biblical.

Do you believe in going outside the Bible for the Sunday School lessons? The Bible is the only book we can all agree upon, and 40 to 50 minutes is little enough time for us to teach the children enough of it to make them wise unto salvation.

I am calling your attention to this matter in order that you may examine your lesson helps very carefully.

There are safe and sane helps published. We could give you a list of them if you desire. But if you find the helps you are using for your scholars wouldn't pass inspection of the pure foot law I would like to have you *examine the World's Evangel* which will be furnished with treatment of the *Uniform International* or with the *Graded International Lessons*.

The lessons in these helps are *all* from the Bible, and the writers treat the Bible as if it were what it claims to be "The inspired Word of God."

Talk this matter over with your pastor and send us a postal card for samples of either *Uniform* or *Graded* helps.

F. M. Barton, Publisher, Cleveland, O.

WANTED FOR OUR PREACHER'S SALARY CAMPAIGN.

We have heard of several instances where preachers have refused offers to go into business at much larger salaries. We have also heard of cases where young men have left positions with good salaries to preach the Gospel. Send us 25 to 300 words, giving particulars. Address Sal. Editor, The Expositor, Caxton Bldg., Cleveland, Ohio.

If you are using Intermediate Graded Lessons, and don't wish to forsake the Bible, send for our Bible Lesson on Caleb as a substitute for the "Judas Maccabeus" lesson. F. M. Barton, Cleveland, O.

ILLUSTRATIVE DEPARTMENT

Illustrations from the German

REV. BENJ. SCHLIPF, BUCAREST, ROUMANIA.

To Know God's Will. (523)

Matt. 6:10; 12:50; Psa. 119:105.

F. B. Meyer once was asked how one might surely recognize the will of God. He replied: "This question was answered for me once as in a very dark night we were entering Holyhead harbor. I asked the captain how he goes about finding the narrow entrance to the harbor at night. He said to me, 'See yonder three lights? When these are in line, I am in the right channel.' So it is with the will of God. When the word of God, the impulse of the Holy Spirit in my heart and the outward circumstances are in harmony, then I am convinced that I am acting in accordance with the will of God."

All Gone! (524)

Matt. 16:26; Titus 3:7.

King Henry VIII. of England lived a life of pomp, luxury and vice and when he lay on his deathbed and had taken a last cup of wine, he said: "So, my friends, now all is gone, pleasure, life and my soul." A great German painter lay dying of whom 'twas said he knew how to live. Will he know how to die? Slowly he turns to the friends who surround his bed and says, "Well, at least I have enjoyed this life to its fullest extent." Do you think that a comfortable death-bed reflection?

A Word in Season. (525)

Prov. 12:25; 15:23; 25:11.

Claude Buchanan, born 1766 in Scotland, died February 9, 1815, was called of God to do a great work for him in India. In his youth he was worldly-minded, with no serious thought of God's word or his duty to love and obey his Creator. During one of his wanderings amid the glorious scenery of his homeland he met an unlearned farmer from the Highlands who engaged him in conversation. It was not long before the farmer spoke of those deep things of God which were nearest to his heart, of the glorious gospel and of the joy of Christian experience, but all the while his companion was quiet. Finally turning to him, the farmer asked: "What say you to these things, young friend?" The answer was: "I have no opinion to express, as I have never thought of these things. I am in this respect like a sheet of white paper." "Take heed then, my friend, that Satan does not write his name upon it," warned the farmer.

Buchanan could not forget the warning. Turning from his evil life, he gave himself up to the service of the Lord and before his death had translated the New Testament into Hindustani and Persian.

A Soft Answer. (526)

Prov. 15:1.

The horse of a Christian farmer strayed out on to the road and his neighbor caught it and

put it into the pound. He then went to the owner of the horse and told him what he had done, adding: "If I find it roaming about on the road, I'll impound it again!" "Neighbor," said the other, "one night long ago I looked out of my window and saw your cattle on my hayfield; I drove them over to your place, put them into the barnyard and if I ever find them on my fields again, I am going to do the same." Struck by this answer, the man went to the pound, took out the horse and paying the costs, brought the animal back to his Christian neighbor.

Hearing and Doing. (527)

Luke 13:26; 1 Sam. 16:7; Jas. 1:22; Matt. 7:24.

An Indian fable tells how Buddha visited the heavens and being led about, came to a place in which there was a huge mound. "For what purpose are these countless snail-shells here?" he asked. "These are not snail-shells but the ears of people who heard what was right, but did not do it. The ears, therefore, were saved, but the bodies are in hell." In another place he asked: "Are these eels or fish?" "They are neither," was the answer. "These are the tongues of those who told others the way to heaven, but did not go the way themselves. Therefore the tongues are saved, but the bodies are in torment."

Reproof, Exhortation. (528)

1 Thess. 5:11; 1 Tim. 4:13; 2 Tim. 4:2.

A pastor had missed a member from the weekly prayer meetings and went to his home to talk with him about the matter. As he entered the sitting-room he took a glowing coal from the hearth and laying it aside, watched it slowly turn black. The member in question sat near the hearth, an interested spectator, and as the coal turned black he exclaimed: "Brother, you need not say a word. I'll be there next Wednesday night." This was reproof of the right kind and it was accepted in the right spirit.

Materialism. (529)

Job 14:14; Acts 23:8; Isa. 29:15, 16.

In a service in Liverpool an evangelist said: "I do not believe that there is an honest person who believes that we are only matter and that we cease to exist with death. If there is a real materialist in this meeting, I'd like to see him." A man arose and said: "Here is one!" "Come up here, friend," said the evangelist, "I'd like all these people to see a man whose mother died like a dog and in dying so fulfilled her destiny." "It is a lie," cried the man; "she was the best of women and is in heaven." The man was clearly caught and hung his head in confusion.

I Cannot Believe.

(530)

John 11:25-27; Acts 8:37.

During a revival a young lady who had long spught peace, was surrounded by companions who tried in vain to help her. One of her friends told the evangelist the trouble was that this young lady "could not believe." He turned to her and said: "You say you cannot believe?" "Yes," she answered. "Do you know that you have said nothing by making that statement?" I asked. She seemed astonished and hurt. "No," said he, "you have not said anything; unless you say, 'I cannot believe him or her, or it,' you say nothing. Are you willing to say, 'I cannot believe God?'"

"Oh, no," said she, "I believe God!" "Can you not believe Jesus?" "Why, yes, I believe him!" Can you not believe the Bible?" Yes, indeed, I believe the Bible," she replied earnestly. "Well, what do you mean then when you say, 'I cannot believe,'" he asked, and as the sun breaks through dark clouds, the light entered her soul. Faith requires an object and Jesus is the object of Christian faith.

Poor and Rich.

(531)

Matt. 5:5; 2 Tim. 4:8.

Severus, Emperor of Rome, said when on his deathbed: "I was everything, but what has it availed me?" A disciple of Christ, Paul, says in view of his death: 2 Tim. 4:8, So the world impoverishes, so the Lord enriches!

Can the Heathen Gods Help?

(532)

Isa. 46:7; Isa. 44:9-20.

Missionary Leupolt relates that a convert was in a boat with two Brahmans on the Ganges and was called to account by them for having accepted Christianity. "What do you know, you uneducated fool, of the religion of your fathers or of this new religion? What made you change?" "What you say of my lack of education is true, teacher. But if I acted foolishly in giving up the worship of idols is another matter. I had a fine god in my house. He was a fine piece of work and cost me much money; the man who made him was an artist and I paid decently for his work. I served my god many years very faithfully, though I had no benefit from it. But look here, teacher. If I had my god here and took him in my right hand and this small dog in my left and threw them both into the river, what would become of them?" The Brahmans were silent, but the others, who were in the boat replied: "The god would sink, of course, being of stone, but the dog would swim to the shore." "Then the dog is greater than the god," said he, "since the dog can save himself, but the other cannot. Do not, learned teacher, ask me to serve a god who is not as strong as this little dog. I serve the Lord Jesus Christ, who died for me and find in him help and blessing for all the circumstances of life."

In What Paul Glories.

(535)

In his infirmities, 2 Cor. 11:30.

In the Cross of Christ, Gal. 6:14.

In the testimony of his conscience, 2 Cor. 1:12.

In tribulation, Rom. 5:3.

In the hope of future glory, Rom. 5:2.

Such glorying adorns the Christian life. All other glorying in vain!

Work and be Not Dismayed!

(534)

1 Cor. 15:58; 2 Tim. 2:3-5.

"We have captured one of the enemy's flags," an officer reported to his general. "Very good, take another," was the reply. Another officer saluted and said, "We have taken two cannon," and the reply was given, "Very good, take two others." It is just so in the Christian warfare. Have we done much, there is more waiting to be done and it waits to be done by us. The consciousness of duty faithfully accomplished is a great and glorious recompense for all who love the Lord and work for the advancement of his kingdom.

Some Outlines by German Preachers.Theme: **The Work of God in the Heart** (535)

Phil. 1:3-11.

1. Thanks to God for the Beginning.
2. Trust in God for its Continuance.
3. Prayer to God for its Completion.

—Max Frommel.

Theme: **Light, the Inheritance of the Saints**

(536)

Col. 1:9-14.

1. They have the Light of Truth.
2. They walk in the Light of Holiness.
3. They enjoy the Light of Salvation.

—Florey.

Theme: **At Christ's Coming no Saints Will****be Forgotten.**

(537)

1 Thess. 4:13-18.

1. The Dead He will Awaken.
2. The Living shall be Caught up.
3. He will take All to be with Him.

—Ahlfeld.

Theme: **John's Carol of Love.**

(538)

1 John 4:16-21.

1. Love's eternal Fountain.
2. Love's holy Duty.
3. Love's Testing.
4. Love's Recompense.

—Gerock.

BOOK LIST.

We shall mention at least one good book each month. Only those of real value as books of church or pulpit methods will be reviewed.

"Christianity and Non-Christian Religions Compared," by Edward A. Marshall, published by The Bible Institute Colportage Association, 826 La Salle avenue, Chicago; green cloth, pp 79, 5 cents.

The chief value of this book is that the author has tabulated the various religions, which he presents in such a unique manner that by turning to one page the reader can obtain, for example, the history of ten religions at once. Turning to page 17 one may find the beliefs of ten religions including Christianity, on the subject of "Sin." In the same way one may discover at a glance what each religion teaches about "heaven."

At a time when so much is being said about comparative religions every pastor ought to know something about them and this book will serve as a primer on this subject. It will aid him in his reading.

Spiritual Laws in the Plant-World

From "New Creations in Plant Life."

By W. S. Harwood, published and copyrighted by Macmillan Co., N. Y.

Self-denial for a Purpose. (539)

Luther Burbank found steady work at last at a mere pittance, cleaning out chicken-coops on a chicken ranch. The work was disagreeable in the extreme, but he was willing to do anything that was honorable. At this time he had no place to sleep nights, and for months made his bed in the chicken-coop, unable to get enough money ahead to pay for regular lodgings. Occasionally, when work altogether failed, he was reduced to absolute want. It was his habit at such times to go to the village meat market, secure the refuse bones saved for dogs, and get from them what meat he could.

He found steady employment at last in a small nursery at a beggarly wage. Not being able to hire lodgings, he slept in a bare, damp, unwholesome room, above the steaming hot-house, where for days and nights at a time his clothing was never dry. He was passing through such privations as those through which, in a strange allotment of fortune, many another great man has passed.

Denounced by a Fanatic. (540)

A minister invited Mr. Burbank to listen to a sermon on his work, and when the guest was in the pew denounced him in bitter fashion as a man who was working in direct opposition to the will of God, in thus creating new forms of life which never should have been created, or if created, only by God himself.

Breaking Bad Habits. (541)

Running through all the work is the constant effort to break up old habits of life. Mr. Burbank sees two plants of the same, or it may be widely differing species. He sees that neither one is living up to its opportunities. For one reason or another they have been slowly going upward from some poorer estate and have not had sufficient help. He knows that back of each one of these plants lies a long and varied history full of incidents, replete in experiences as strange in their way and as subtle as any which come to man. This past of the plant has produced the plant of today—tomorrow it must be changed.

Just as into the life of man long inured to bad habits, the son of evil parents, tracing his lineage backward through a century of sin, just as there must come into his life some tremendous shock, be it a death, a terror, a great love, or an overpowering hate, completely changing the course of his life and making an abrupt break in the generations of crime, so in a gentler but none the less powerful manner the plant must have the overpowering shock of re-creation; it must irrevocably break with the past. As in the case of man, so with the flower. The initial shock and subsequent change may be followed by a reaction and a return in some measure to the old order of things; but just as care and patience and wise

living and the higher aid may help the man back and steady him in a course of right living, so the plant, though it rebel at first, finally becomes fixed in its new ways and starts forward to enrich or glorify the world.

Miracle of Grace. (542)

Now and then out of the muck of some slum, reeking with moral filth, and developing with unwholesome rapidity the seeds of anarchy and crime, a white, pure life springs up, persists, maintains its guard against all temptations, comes back, mayhap, in later years to help redeem its birthplace. And so in a similar way a flower sometimes breaks away from the line of life all logic and reason would say it should follow.

Wages of Vice is Death. (543)

"I recall with interest a conversation with a gentleman in the city of London concerning the terrible depravity among the young men in the city between the ages of eighteen and twenty-five. He was perhaps better acquainted with the youth of the greatest city in the world than any other man in it. He said, as the result of his years of experience, that, but for the inflow of country blood into the veins of London, London life would become practically extinct in three generations,—so vast the vice."

"The city is recruited from the country. In the year 1805, it is said, every legitimate monarch in Europe was imbecile. The city would have died out, rotted and exploded long ago, but that it was reinforced from the fields. It is only country that came to town the day before yesterday that is city and court today." —Burbank.

Power to Change. (544)

With this new poppy a commanding figure enters upon floral life.

Something of the remarkable character of the work which Mr. Burbank does is seen in his ability to take a single seed-capsule, divide it into four sections and, by pollinating each section, produce from one section an annual plant, from another a perennial, from the third quarter crimson poppies, from the fourth white ones. In another experiment Mr. Burbank has produced a blue poppy, a blossom unknown to the world before. (Four young men friends may by varied influences go entirely different ways.—Ed.)

Against Liquor and Tobacco. (545)

Not only does Mr. Burbank demand sympathy upon the part of his workmen and the rarest intelligence obtainable, but he demands absolute sobriety. Much of the work of pollination, grafting, budding, seed-sowing, and even so apparently simple a piece of work as the removing of weeds from around thousands of the tiny plants, requires the very steadiest of nerves, so that no workman may use tobacco or liquor in any form, or any manner of stimulant that will befog a brain or benumb a nerve.

Rescue Work. (546)

What occupation can be more delightful than adopting the most promising individual from among a race of vile, neglected orphan weeds with settled hoodlum tendencies, down-trodden and despised by all, and gradually lifting it by breeding and education to a higher sphere; to see it gradually change its sprawling habits, its coarse, ill-smelling foliage, its insignificant blossoms of dull color, to an upright plant with handsome, glossy, fragrant leaves, blossoms of every hue, and with a fragrance as pure and lasting as could be desired?

In the more profound study of the life of plants, both domestic and wild, we are surprised to see how much they are like children. Study their wants, help them to what they need, be endlessly patient, be honest with them, carefully correcting each fault as it appears, and in due time they will reward you bountifully for every care and attention, and make your heart glad in observing the results of your work.

New Life in Christ. (547)

"It is not so difficult," Mr. Burbank says of the new scented dahlia, "to teach a plant to transmit other characteristics, and, once its new traits have been fixed it has no difficulty in keeping on in the new way. When the dahlia once learned to be double, for example,

and had had a term of years in which to fix itself in this new form, it was easy enough to go onward in the same way. But it was a new thing for the dahlia to change its odor; it took a long time for it to get used to it. All its life habits through thousands of generations had to be broken up. It was its lifelong habit to bear a disagreeable odor. It was no ordinary thing in its life to make the change, it could not easily give up its old ways. At first probably not one out of a thousand seeds produced a flower with any fragrance. It is far easier for a flower to rebel and throw off a new perfume than it is for it to discard some other characteristic which it has been led to adopt."

Now that the solution of the problem has been reached, it is only the question of the necessary time for the conversion of the entire dahlia family to fragrance.

Precious Perfume. (548)

In the mountains of Bulgaria, where the attar of roses reaches its height of production, a hectare of ground,—2.47 acres,—planted to red roses from which the perfume chiefly comes, yields 6,600 pounds of roses in a season. When the perfume is extracted there remain 2.2 pounds of rose attar. This sells on the English market at from twenty to thirty shillings per ounce, about \$7.50, which is \$300 gross income for the hectare of ground.

Illustrations on Atheism

THOMAS H. WARNER.

Psa. 14:1; Psa. 10:4; Psa. 36:1, 2; Rom. 3:18; 2 Cor. 6:14, 15.

A Poet's Portrait of an Atheist. (549)

Is it in words to paint you! O ye fall'n!
Fall'n from the wings of reason, and of hope?
Erect in stature, prone in appetite,
Patrons of pleasure, posting into pain,
Lovers of argument, averse to sense,
Boasters of liberty, fast bound in chains,
Lords of the wide creation, and the shame;
More senseless than the irrationals you scorn,
More base than those you rule; than those you pity.

—Young.

The Agnostic. (550)

A little boy asked his uncle, "What is an agnostic?" "An agnostic," replied the uncle, "is a man who loudly declares that he knows nothing and abuses you if you believe him."

A Boasting Atheist. (551)

The following story is told of Colonel Ingersoll: While in the court room talking with some of the officials and others, he was saying that in the world there is a rather unequal distribution of comforts, rewards and punishments. For himself, he had fared pretty well. He stated that during the thirty years he has been married there have been fifteen to twenty of his relatives under the same roof, but never had there been in his family a death or a night's loss of sleep on account of sickness.

"The Lord has been pretty good to you," suggested Marshal Wade.

"Well, I've been pretty good to him," he answered.

A Colored Atheist. (552)

Rev. John Watson (Ian Maclaren) told this story: An illiterate negro preacher said to his congregation:

"My brethren, when de fust man, Adam, was made, he was made of wet clay, an' set up agin de palings to dry."

"Do you say," said one of the congregation, "dat Adam was made of wet clay, an' set up agin de palings to dry?"

"Yes, sar, I do."

"Who made the palings?"

"Sit down, sar," said the preacher sternly. "Such questions as dat would upset any system of theology."

An Atheist's Death. (553)

When Voltaire, the French author and atheist, was dying, he said to his physician, "I will give you half of what I am worth if you will give me six months' life." The physician replied, "Sir, you cannot live six weeks." "Then I shall go to hell," Voltaire said, "and you will go with me."

The Atheist's Estimate of Himself (554)

An atheist, if you take his word for it, is a very desirable mortal, says J. Collier. Let us

Describe him by his tenet, and copy him a little from his own original. He is, then, no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound by the laws of notion, his actions are all prescribed. He has no more liberty than the current of a stream, or the blast of a tempest; and where there is no choice there can be no merit.

Atheism is Insincere. (555)

S. T. Coleridge says that atheism closes its eyes to the light. He sings:
Forth from his dark and murky hiding place
(Portentous sight), the owlet atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, "Where is it?"

Atheism is Dangerous (556)

"The infidel who by his cavils would undermine the foundations of Christian hope, is like the madman who recklessly pushes from him the lifeboat which is his only hope of rescue from the wreck," says one writer. "Christianity does hold out hope which has proved substantial and consolatory to thousands, but what has infidelity done?"

Three Classes of Atheists. (557)

Dr. A. A. Hodge says: "Of atheists there are three classes: 1. Those who confessedly deny the being of any God; such as those who believe in an eternal succession of things as they are, or in a successive development of nature in virtue of inherent mechanical laws, e. g., Comte, etc. 2. Those who, while admitting God nominally, deny any of his essential constituent attributes. In this sense the Pantheist, who denies the personality of God, and who confounds him with the universe, is really, though not nominally, an Atheist, since it makes little difference whether we say that the world is God, or that God is the world. 3. To the same end tends practically, and by logical though not by confessed consequence, all materialism, which makes intelligence the result, not the cause, of physical organization; and all naturalism, which, while verbally admitting a distant God in the first inconceivably remote act of creation, denies him altogether in all providence and supernatural revelation."

Atheism and Children. (558)

The Honorary Secretary of the London Society for the Prevention of Cruelty to Children, while speaking of more than a thousand cases which had been taken up by his society, says:

"You do not find this kind of crime among the very poor. It is when you get people with some knowledge, a bit of a smattering about protoplasm; men who believe in neither God nor devil, who say that everything is material, and stand, a lot of them, to hear the blasphemous talk on the Sabbath day—these are the guilty parties, for, fearing neither God nor man, they know nothing either of tenderness

or pity for little children. Nor is it ignorance, nor is it over-crowded dwellings. Two of the worst cases we have ever had were in 'model dwellings.' No; materialism is the cause of this wickedness to young children. One man whom we sent to prison understood five languages, and was teaching the little boy French when he committed the dastardly assault upon him. Another whom we sent to the tread-mill was reading Tyndal's 'Floating Matter of the Air,' and had proceeded as far as the 240th page, making neat and copious notes throughout."

Atheism in Practice. (559)

At the time of the French Revolution, the public determined at the instance of Gebet, archbishop of Paris, to abandon Christianity and to substitute instead the worship of liberty, equality and reason; churches were quickly despoiled, and civic feasts substituted for religious festivals. The convention also enacted that time, instead of being reckoned from the birth of Christ, should hereafter count from the birthday of the French Revolution—the year to begin anew from that date, September 22, 1792. That the Christian Sabbath might not be observed, the months were to consist of thirty days each, a day of rest being granted only at the close of each decade (every ten days). Under the Directorate, established by a new constitution in 1795, the laws of Robespierre were repealed, the churches were re-opened and Sunday took its rightful place in the calendar.

PERSEVERANCE OF THE SAINTS.

"Was the sermon today to y'r ilking, Pat?" inquired the priest.

"Troth, y'r riverence, it was a grand sermon intirely," said Pat, with genuine admiration.

"What seemed to take hold of ye?" the priest inquired.

"Well, now as ye are for axin' me, begorra, I'll tell ye. What tuk houl't of me most was y'r riverence's perseverance—the way ye wint over the same thing ag'in and ag'in and ag'in."

A PERSONAL AFFAIR.

The late Bishop Hare, of South Dakota, often, in his sermons, brought out a point with an apt story.

"These religious and unscrupulous financiers," he said in a winter discourse in Deadwood, "remind me of a little Philadelphia girl I know.

"This little girl insisted at bedtime on saying her prayers by herself. She was allowed to do so. Later her mother asked her why she had demanded this right of private prayer. For a long time the little girl refused to answer, but finally, after much coaxing, she said:

"'I jes' wanted to give fanks for being 'lowed to steal some Christmas fruitcake.'"

AN EYE-OPENER.

"In choosing his men," said the Sunday School superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink. He took those who watched with one eye and drank with the other."

Topics Illustrated---Amusements

The Christian and Amusements. (560)

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 14:19.

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8:9.

"Use this world, as not abusing it." 1 Cor. 7:31.

"And whosoever shall offend one of these little ones," etc. Mark 9:42.

"Abstain from all appearance of evil." 1 Thess. 5:22.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness," etc. 2 Cor. 6:14-18.

"Walk in wisdom toward them that are without." Col. 4:5.

Amusements. (561)

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a pretty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.

The Enchanted Cup. (562)

There is an old legend of an enchanted cup filled with poison, and put treacherously into a king's hand. He signed the sign of the cross, and named the name of God over it, and it shivered in his grasp. Do you take this name of the Lord as a test. Name him over many a cup which you are eager to drink of, and the glittering fragments will lie at your feet, and the poison be spilled on the ground. What you cannot lift before his pure eyes and think of him while you enjoy is not for you.

A Slim Christian. (563)

One of the most pertinent and witty queries which we ever found in a question-box was recently discovered, and read something as follows: "Since the way to heaven is a strait and narrow way, can the Christian get through who carries a large load of playing-cards, dancing-pumps and theatre tickets, unless he be a pretty slim sort of a Christian?" The

question carries its own answer. Since it is not our province to judge any one, we would not say that such a person never got through the straight and narrow way, but we think it not uncharitable to say that the larger his load of this sort, the "slimmer" he must necessarily be as a Christian when he gets through. Some people seem content to be saved "so as by fire," or, as our friend of the question-box would doubtless put it, "to get into heaven in a very emaciated condition." But that evidently was not our Lord's idea of the Christian life when he said, "Seek ye first the kingdom of God and his righteousness."

Shall I Do It? (564)

"Whatever weakens your reason; whatever impairs the tenderness of your conscience; whatever obscures your sense of God; whatever increases the strength and authority of your body over your mind—that thing to you is wrong, however innocent it may be in itself."—Susannah Wesley.

Card Playing (565)

The Philadelphia Ledger has the following timely remarks about card playing by young ladies:

"There are so many ways in which girls can be amusing, entertaining and useful to themselves and others that it seems a great pity that any of them should resort to the common vices of coarse men. That they do so in the evening entertainments of private and elegant homes and at the most fashionable summer resorts appears to be beyond question. And that the results will appear in unlooked-for demoralizations in the future of what is called good society may be set down as among the certainties of natural law. Young ladies may not be expressly susceptible to such pros and cons moral arguments, but they should not forget that the young men who gamble with them and who appear to enjoy the fun, lose their respect for young ladies in the exact measure that the latter cease to be governed by feminine feelings and standards of character. Men may laugh at the shrewdness of a girl in a game of cards for stakes, but she is not the girl they will trust or honor, or that they care to marry. That is an argument to the quick and may find its way home. The man who marries a gambling girl is already an incipient suitor in a divorce court."

Test Questions About Amusements. (566)

Do they rest and strengthen, or weary and weaken the body?

Do they rest and strengthen, or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?
Do they draw one nearer to or remove one farther from Christ?

Don't Go Together. (567)

The secular press reports that a set of young men who lead Knobnoster, Mo., society, in making up the invitation list for a ball, included the names of all the ministers in the town, never dreaming one of them would attend. At 10 o'clock in the evening, however, while the ball was in full swing, the Rev. T. L. Brigham, Methodist, and the Rev. Frank Russell, Cumberland Presbyterian, both earnest opponents of dancing, put in appearances. The music stopped, the dancing ceased, and while the merry-makers wondered, Mr. Russell produced a Bible and began reading. When he had done Mr. Brigham dropped to his knees and offered up a fervent prayer. The services lasted half an hour, and practically broke up the ball. All of which goes to show that righteousness and unrighteousness do not grow from the same tree, and hence, every tree is known by the fruit it bears.

Dr. Torrey's Testimony. (568)

Speaking of popular amusements, Dr. Torrey says: "As to the theatre, some plays are utterly demoralizing and others are positively wholesome. They put on a good, clean play once in a while to catch green Christians. The question of amusements we must each settle for himself. Shall a Christian dance? Do what you know will please your Heavenly Father. If it pleases him to dance, dance. But I danced on Saturday night, how many would want to hear me preach on Sunday? How many would want to hear me preach the gospel of the living Christ when they knew that I had spent the night before with my arms entwined around some other man's wife? You wouldn't, I wouldn't, none of you would. A ball is the anteroom of something worse. The waltz originated in Paris. It should never have gone any further."

Heathen Americans. (569)

A Chinaman, says the Christian Advocate, applied for the position of cook in a family in one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So, when John Chinaman appeared at the door he was asked:

"Do you drink whiskey?"
"No," said he. "I Clistian man."
"Do you play cards?"
"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady and said he wished to quit work.

"Why, what is the matter?" she inquired.

John answered: "Clistian man; I told you so before, no heathen. No workee for Melican heathen."

Card Playing Abandoned. (570)

A striking incident that attracted the attention of the daily press was the recent announcements of the national whist champion that she would abandon altogether the amusement of cards. The announcement was made publicly in her home church in Des Moines and has produced a pronounced impression in her home city and throughout the entire country. The lady is very popular in the Iowa capital and her decision ought to lead many other devotees of the card table to take the same step. Her decision is said to have followed a talk by Rev. Dr. Chapman on amusements at one of the meetings of the evangelistic campaigns in that city, and her sincerity is unquestioned. She was convinced that it was sin, and dared to face the consequences of that conviction. Many people have a "habit of moral evasion" that keeps aloof from all questions of doubtful issues, for fear of being obliged to give up something that contributes to personal pleasure or profit. It is certainly refreshing and reassuring to find such a notable instance of the workings of God's grace that enabled this woman to heed to the fullest the call of Christ, "deny thyself, take up thy cross and follow me."

Antiseptic Christians. (571)

The late Maltbie Babcock was once invited to a social gathering on Saturday evening. He replied: "You see, I am a preacher. I must keep myself in an antiseptic condition for tomorrow's work. I must not allow the edge of my spiritual sympathies to be dulled by worldly things, for it is my business to preach to living men, and I may at any moment be called to minister to the dying." It should be the business of all Christians to keep themselves in a condition to minister to the living and dying.

SUCCESSFUL CHURCH ADVERTISING.

At a recent meeting of the official board of a certain church in Iowa, a pastor was heard to say that he would rather resign his pastorate than let the opportunity of publishing a local church paper go by. He had the right idea; he had had the experience. All business and professional ventures advertise. Why should not the churches, representing the greatest and most important of all enterprises, place themselves before the public more prominently, and by doing so regularly and persistently, reach the thousands of non-church-going people whom they can not approach in any other way? We venture to predict that in the near future no up-to-date church will be without a local paper representing it in the community. The INTER-DENOMINATIONAL PRESS CO. of St. Charles, Minn., has a plan—which they furnish free—whereby even the smallest church can avail itself of an opportunity to do untold good among the unchurched masses. Write them, stating how many copies you can use.

Children's Day

Children's Day has well been called "Religion in bloom." Pastors, make much of Children's Day. Put emphasis on your Children's Day sermon or address. Of course you need not make it long. But make it good. Make it a real message; for the older people and the young alike will be interested, and you can present in an unusually popular and easy-to-be-remembered way lessons they all need to hear. Some churches have a Children's Day service in the morning, including the younger departments of the church and Sunday School, and in the evening have a general rally of young people and the senior departments of the school.

Suggestive Texts and Themes. (572)

For nearly two pages of choice and suggestive themes, some for object talks, see "The Expositor" for June, 1910, pages 499 and 502.

Holdfast: "Take fast hold of instruction; let her not go; keep her; for she is thy life." Prov. 4:13.

Bags Full and Empty: "My transgression is sealed up in a bag." Prov. 14:17.

Little Ships: "And there were with him also other little ships." Mark 4:36. 1. Little ships were not forgotten. Hope for all. 2. Little ships need in the storm. A picture for all. 3. Little ships in touch with Jesus. The anchor for all. 4. Little ships enjoying the calm. A blessing for all. 5. Little ships in action since. A lesson for all.

The Wonderful Rod: 1. The shepherd's rod. Ezek. 2:37; Lev. 27:32; Jer. 33:13. 2. The servant's rod. Ex. 4:2, 3. The leader's rod. Ex. 14:16. 4. The teacher's rod. Num. 17:8. 5. The providing rod. Ex. 17:6. 6. The Father's rod. Psa. 23:4. 7. The conqueror's rod. Psa. 2:9.

How To Be a Man: "When I became a man, I put away childish things." 1 Cor. 13:11.

Hold the Fort: "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

Life in a Powder Mill: "But he knoweth not the dead are there; and that her guests are in the depths of hell." Prov. 9:18.

Builders: "He is like a man which built an house, and digged deep, and laid the foundation on a rock." Luke 6:48, 49.

Strayed Sheep: "All we like sheep have gone astray, . . . And the Lord hath laid on him the iniquity of us all. . . . He is brought as a lamb to the slaughter." Isa. 53:6.

How to Grow: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2.

Things That Talk About God: "All thy works shall praise thee, O Lord; and thy saints shall bless thee." Psa. 145:10.

Great Things That Come From Little Things: "Behold, how great a matter a little fire kindleth." James 3:5.

Tapping the Wheels: "Take heed unto thyself." 1 Tim. 4:16.

Soap Bubbles: "O how lofty are their eyes, and their eye-lids are lifted up." Prov. 30:13.

Thirsting For the Water of Life: "Let him that is athirst come, and whosoever will, let him take the water of life freely." Rev. 22:17.

The Best Book: "The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119:72.

Cooking the Brain: "Awake, ye drunkards, and weep; and howl." Joel 1:15.

Weeds.

(573)

I was talking the other day to an invalid lady, about my garden, and especially of the wonderful vitality of the weeds I found there. The lady quietly remarked, "I fancy you will have more weeds than many others, because your garden was rather neglected by the last tenant." I do not know whether that was true or not in my particular case, but that I have my fair share of weeds I do not doubt. I have noticed some few things about them that are suggestive of many things in people's lives.

1. The first thing I noticed about them is that they are very prolific; they multiply quickly. I am told that the red poppy will give fifty thousand seeds; the dandelion over two thousand, and the common dock thirteen thousand.

Weeds stand for evil things, and these evil things also have a wonderful propagating power in our lives. One lie calls for another to hide it, and so the habit is formed; and in many lives, thousands of lies follow. Take care of your words! Weeds are also wonderfully productive. What ill weeds are these. Envy, bad temper, untruthfulness, selfishness, unkindness, and—well, you know many more.

2. I notice one weed in my garden, it comes up quite innocently, with a soft, harmless leaf, but leave it a short time, and very soon it takes to itself a nasty, prickly sting. And so things creep into the life; they appear very desirable, we long for them, and encourage them, and we hardly know how, but soon we cannot leave them off. We then realize, by their sting, that they are anything but innocent, and discover that they are spoiling our lives. Beware of the beginnings of sin! And the wrong things that are in your lives—out with them—just as I do with the weeds in my garden. Ralph Waldo Emerson once said that "A weed is a plant out of place." It is certainly a thing out of place in a human life. Weeds are not good things in a garden, they are not good in the heart.

3. Weeds are the most persistent things in nature. Sin is the most persistent thing in the heart. Weeds are hard to get rid of. It is no use pulling off the leaves, they must be pulled out root and branch, otherwise they soon grow again. That is the only way to deal with our evil habits. We must give the

entirely; we must destroy them. There is no other way. One of the best cures for weeds is to sow good seed and rear good crops. Store the mind with useful knowledge, live lives of usefulness, live for God and goodness, fill your hearts with his love, and that will crowd out the weeds of evil habits.

4. The other day I was weeding my garden for several hours. Immediately afterwards I went into my bath-room, which is rather a small room, as far as light is concerned, and everywhere the bath-room seemed to be covered with weeds. They had become fastened on the retina of the eye by persistent looking at them. It is much the same with weeds in the life. That is the way sin grows—by looking at it and wishing to do it. Beware of weeds, of evil things. Solomon's advice about wine—"Look not thou upon the wine when it is red," etc., is good advice as to all wicked things. Look not, for soon looking becomes longing, and longing actual sin.

In our Bible all weeds come under the head of "thorns and thistles." Thorns and thistles are nasty things, not worthy of a place in your garden; they sting and prick, and are altogether unpleasant things. Flowers and fruit, beauty and usefulness, these are better far.—Rev. James Learmount.

A Swarm of Honey B's Without Stings. (574)

There is an interesting swarm of B's in the epistles of Peter, and if we will open our hearts and make room for them, the Holy Spirit will make them swarm in our souls, and they will fill our lives with the sweet honey of grace and goodness. Let us note them:

1. Be sober in mind, 1 Peter 1:13.
2. Be holy in character, 1 Peter 1:15, 16.
3. Be pitiful in spirit, 1 Peter 3:8.
4. Be courteous in manner, 1 Peter 3:8.
5. Be earnest in life, 1 Peter 3:13.
6. Be ready in testimony, 1 Peter 3:15.
7. Be watchful in prayer, 1 Peter 4:7.
8. Be humble in soul, 1 Peter 5:8.
9. Be vigilant in watchfulness, 1 Peter 5:8.
10. Be diligent in service, 2 Peter 3:14.

One writer calls the Honey Bees "Traveling Bagmen in the sweetmeat line," another describes them as singing masons, skillful mechanics, and model workers. There are lessons from these Honey Bees for every Christian, for they, too, are Travelers, Builders and Workers. And the Bible B's will give to every earnest soul the needed grace for happy life and service.—Rev. C. Edwards.

Everything in God's creation has its place assigned it by the Lord himself. Everything has its own sphere of action and service, and everything has its existence for the glory of the Creator, and the instruction, comfort and blessing of man; the fish in the sea, the beasts on the field, and the birds in the air, all speak of God to man. Let us hear what the birds say to us, of God's wisdom, goodness and love.

1. The raven speaks to us of God's providence. The supply of Providence (Job. 38:41; Isa. 147:9). The mystery of Providence (1 Kings 17:1, 6). The God of Providence (Luke 2:24).

2. The sparrow speaks to us of trust. There are two lessons from the sparrow. The value of life (Matt. 10:22), and the use of little things (Luke 12:6, 7). All who trust God, he supplies.

3. The dove speaks to us of peace. This, I think, may be called the favorite bird of Scripture, and is a guide to anything that is gentle and good. The emblems of peace (Gen. 8:8, 12). The means of mercy (Lev. 1:14). The illustrations of safety (Song of S. 2:14). The symbol of the Holy Spirit (John 1:32). The lesson for the Christian (Matt. 10:16). We need wisdom and simplicity.

4. The eagle speaks to us of strength. This remarkable bird is often mentioned in Scripture, and is used by the Lord to illustrate spiritual things. The eagle is strong on the wing (Isa. 40:31), faith. The eagle is strong in the eye (Ezek. 50:10); intelligence. The eagle is strong in its grip (Prov. 30:19), power. The eagle is strong in affection (Deut. 32:11), love.—Rev. C. Edwards.

The Building of the House of Life: Object Sermon. (576)

Text: "Ye are God's building." 1 Cor. 3:9.

On the blackboard are the text and the words, Plan, Foundation, Strong, Beautiful, Ample, God's Building. Also on the platform a child's house with six rooms all furnished.

Every house must have a plan. This plan is furnished by God in the Bible. A Hebrew scroll is unrolled to show what the plan used to be, and it is more like the plan of a house that the carpenter uses today than our Bible, as it is bound up. Next, the foundation of a house is necessary, and that has also been given us in Christ. Comparison is made between his foundation and the sand, and a picture of a house on the rock and on the sand could easily be drawn. Then the house must be strong. Habits of vice, like cigarette smoking, drinking, profanity, falsehood, etc., make the house weak, tear it down. These should be avoided. Then the house should be beautiful. This was illustrated by one of Mr. Luther Burbank's bulbs with an amaryllis bloom measuring nine inches across. Then the house must be ample; that is, we should not be narrow in our growth. This is illustrated by turning to the toy house on the platform. Over each room have been tacked pieces of paper. We tear off the upper paper, which discloses the attic of the house. Some people make their house all attic. They are places for rubbish, and there is not much of anything else in the house. Next paper torn off discloses the kitchen. Some people make their houses of life center about the physical things, eating, drinking, etc. The next paper torn off discloses the parlor. Some people's houses are all amusement, to the exclusion of everything else. The next room disclosed is one of the bedrooms upstairs, which represents a lazy life, sleeping itself away in the midst of a great world of action. And then the sitting-room is also disclosed by the removal of one of the papers, to illustrate the fact that some people's lives are all centered about themselves; the men who are interested in their home life

to the exclusion of the needs of the city where they live; selfishness in the face of political duties, where men put on their slippers and sit down in their cozy little home and let the great city go to destruction instead of doing their part to make it better, getting out of their homes even to do it. The last point in the sermon is the emphasis laid upon the words God's Building. After it is all done it belongs to him.—Charles M. Sheldon, D. D.

Jesus and Children. (577)

"There were brought unto him little children, that he should put his hands on them and pray," etc. Matt. 19:13-15.

There are many beautiful scenes in the Bible. Not one in all the number more beautiful than the one before us. It reveals the mind and heart of Jesus for children. In looking at it, and trying to understand it, we shall consider five things:

1. Jesus is attractive to children. There are some men and women for whom children do not care. There are others of whom children are never shy or afraid. They go to them immediately and cheerfully, feel at home with them at once, are always glad to see them. Jesus was like these. Jesus, when upon earth, was attractive to children, and what he was, he is still. You cannot see him with your bodily eyes, as the children did who are spoken of in the text. But you can think of him, speak of him, and trust him for salvation.

2. Jesus is deeply interested in children. When we see how he welcomed the children brought unto him, we feel that he was as much, yea, more interested in them than their own fathers and mothers. He is as interested in you as he was in those children. Through Jesus you can be saved. He gave himself for children.

3. Jesus prays for children. His prayer we cannot read, because like many other things which he said, it was never written. These children were highly favored, inasmuch as they had Jesus to pray for them. He prays for you as well, because the Bible says that "He ever liveth to make intercession for us." When Jesus prays for you, he knows exactly what you need better than your parents and teachers, better than yourselves. But remember, though Jesus prays for you, you must pray for yourself.

4. Jesus wishes children to be happy. There are many who wish the poor to be fed, clothed and sheltered from the cold, but they will not give anything to feed, clothe and shelter them. This is not the way in which Jesus acts toward you. He has prepared all the things which you require to make you happy. In answer to prayer you will receive the forgiveness of all your sins, without which you cannot be happy. You cannot be happy unless you have the hope that when you die you will go to heaven, but you can have this hope by faith in Jesus Christ. You will not all become learned or wealthy, but you can all be happy.

5. Many children are with Jesus in heaven. Could we look into heaven we would see a multitude which no man could number. The patriarchs, the prophets, the apostles, the mar-

tyrs, etc.; we would also see a large number of children. "Of such is the kingdom of heaven."—Author Unknown.

Love for Children. (578)

Every little child is a gift from God. God loves little children. We love them, too, and they bless us and bless the world. So on the Children's Day, I wish to repeat to you a beautiful little poem I found about a baby. I am sure you will all like it.

"Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get those eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some starry sparks left in.

Where did you get that little tear?
I found it waiting where I got here.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spake, and it came out to hear.

But why did you come to us, you dear?
God thought about you, and so I am here.

Yes, God thought about many parents here, and about us all, so the babies and the old children, too, are here with us.—H.

Legend of the Lily of the Valley. (579)

Once upon a time, a long while ago, there lived in a tiny house near a large garden a fairy mother with ever so many fairy children.

All the children were dressed alike, in green slippers and stockings, white suits, and white pointed caps with a dewdrop shining on top.

One evening the fairy mother said, "You may take your small ivory buckets and fill them with dew from the flowers in the garden, but be sure to come home before the sun rises."

Off they started, running and swinging their buckets in their hands; but when they reached the garden, instead of working, they began to teeter on the grass blades and play hide-and-seek among the flowers.

And, do you know, they played and played all that night and forgot all about the dew and the ivory buckets till the great red sun could be seen.

It was past time for going home and too late to gather dew.

What would the fairy mother say?

"We'll hang our ivory buckets on the stems and tonight come and fill them," she said.

Then they went home and they felt very sorry when they saw how sad their fairy mother looked.

As soon as the sun went down they hurried to the garden. First one little fairy, then another, tried to pick his bucket from the stem where he had left it, but it was of no use.

All the buckets were tightly fastened to the stems and turned upside down.

They have been fastened that way ever since, and perhaps if you look in your garden you will find some of the fairies' ivory buckets.

The legend teaches lessons of obedience, of industry, of regard for the word of older people, etc.—H.

Possibilities of the Future. (580)

The master, in Luther's day, who took off his cap to his pupils on entering his classroom, drew on himself the blame of his fellow-preceptors for his condescension. "Why should you, a learned doctor, make a salute to a pack of ignorant boys? You ought not to lower yourself by doing anything of the kind." "But," answered he, "they will not always be a pack of ignorant boys. Some of them may grow up to be learned doctors like ourselves, and others may become wise and grave magistrates or distinguished writers, or skillful counsellors in affairs of state. I salute their future, which I see lying behind the round, thoughtless faces that greet me in the classroom." Was he not right? And when standing before the child-audience may not the preacher feel that a future of untold magnificence may be represented there?

Conversion of Children. (581)

While grace can not be transmitted from parent to child, as sin and sometimes disease are transmitted, yet children at a very tender age can meet the conditions and become the happy subjects of God's saving grace.

"Mother," said a little child, "how old must I be before I can be a Christian?" And the wise mother replied, "How old will you have to be, darling, before you can love me?" "Why, mother," the child made haste to say, "I always loved you; I do now, and I always shall." Then the mother asked, "How old must you be before you can trust yourself wholly to me and my care?" and then, "How old will you be before you can do what I want you to do?" And when the child whispered, "I can now, without growing any older," the mother said, "You can be a Christian now, my dear, without waiting to be older. All you have to do is to love and trust and try to please Jesus. Don't you want to begin now?" Then they both knelt in prayer, and the mother gave to Christ her little one who wanted to be his. Christ has always felt kindly disposed toward, and deeply interested in, little children.—A. Vennema, D. D.

Commencement

The Training of the Will. Commencement Address. (582)

Young men and women differ widely in their will-power. Success in life depends largely upon the strength of the will, and its bent in making choices. And the will-force can be strengthened every day, or it can be weakened. Achievement and happiness depend upon a disciplined and trained will.

A wish differs very much from the making of a definite choice. We desire to have and to do many things, but if we think that attainment is impossible, we simply wish—and "If wishes were horses, beggars might ride." Many young people think that they are very busy, for they consume much time building "air-castles," but they know that their idle wishes are impracticable, and impossible of realization.

But if we are practical and fully believe that attainment is within our reach, then we can will to do and to dare, and then we can bring things to pass. But we must learn to labor and to wait. Any man can use his will to move his arm, and immediately the will to do leaps into action. But if we decide to own a home or to make a fortune, or to gain self-control, it may take a lifetime to carry out our plans.

1. The psychology of making choices is a wonderful problem. Our nerve centers are like hair-triggers ready to explode at any moment into good or evil actions. True education gives to us a trained will. None of us know our hidden possibilities. We may become, through our will-power, either saints or criminals. I read recently that there are one hundred college graduates in the prison at

Sing Sing. The training of the intellect is not sufficient. The moral training of the will in youth is one of the most important problems in education.

We know that our wills are free. We are conscious every day of freedom in making our choices and decisions. This constitutes the glory of manhood, and the significance of living. We know that we are not, each one of us, like an automaton. Men and women are not forced about on the stage of life against their wills, like the little effigies in a Punch and Judy show. Our actions are voluntary. It is absurd for some philosophers to speak of human actions being controlled by fate or necessity. If a ruffian should assault a beloved member of your family you would not speculate about fate or necessity, but you would know that the brutal and cowardly crime was the result of a vicious and wicked will.

We all differ in the force of the decision which exclaims in the soul, "I will." Napoleon cried out, "There shall be no more Alps," and then he constructed those magnificent roads over the mountains for the passage of his powerful army.

2. A finely trained will is the secret of success in the attainment of a noble character. The acrobat walks a tight rope, over a chasm, at a dizzy height, which makes the heads of the spectators swim even to witness his daring feat, simply because he has set his invincible will to do the deed. He has the idea in his brain that he will perform the feat, and he becomes an expert by practice and training. The marksman who wills to hit the bull's-eye, by practice at last finds that his hands and arms,

nerves and muscles, all obey his forceful determination to hit the mark. A righteous life is the result of a trained will, with the assistance of the divine help. Sinning is called in the Bible "missing the mark." When we sin, we have failed to practice the presence of God.

There are many curious phenomena in our mental life, but they are all explained by natural and spiritual laws. We seem to remember how to do many things by sheer force of habit, and we are unconscious when we do them, because we have willed to do them so many times before. Thus a forceful will crystalizes into a useful life, and secures success and happiness.

3. The result of a weak will. The lazy and shiftless have not enough will-power to get up in the morning to do a good day's work. Some people are almost too indolent to breathe or to feed themselves. This is the result of a weak will. A strong will has a wonderful influence upon the health and vitality. Some nervous invalids lie in bed so long that they weaken their will-power, and at last they imagine that they are too ill to rise and dress. Such sick-wills need some powerful personality to arouse them from their indecision. A cry of "fire" has often cured such invalids, when their fear suddenly impelled them to leap from their beds and to run from the building in swift flight. Afterward they have lived a normal life.

There are many young people who are invalids in will-power. They are afflicted with most aggravating habits of indecision.

People can be so careful in the game of life that they never accomplish anything. A man with a trained will desires to deliberate, but there comes a time when he must act. This leads to a prompt decision. Some decisions in life compel us to deliberate for weeks or months, or even much longer. But there comes an hour when we must decide. It calls for heroism. It is often a leap into the dark. But we must all make ventures. We must take risks. And the wise man is he who looks on all sides of a question, and takes just enough time to deliberate, and prays for divine guidance, and then comes to a decision. Then he can take the consequences of his decision without regret. Regret is the evidence of weakness and indecision.

4. Duty should be the polar star of the soul in all choices. A youth with a strong and trained will does not waste time in vain regrets. It is the feeble and sickly will which repines over former decisions, and which imagines that it could decide better if it had another chance. The brave and strong soul throws doubts to the winds, believes in Providence, and is convinced that even mistakes may be used as stepping stones to future triumphs.—Warren C. Partridge.

Education.

(583)

If I am not mistaken, the derivation of the word "Education" is a subject of dispute among linguists; but if—as many think—it is a combination of two Latin words which mean "to draw out," the word is very suggestive. Education is "the drawing out" of something. It is not the putting into the child something

that is not there; it is the drawing out of so thing, that is there—there only in germs may be, but there. In one word, it is drawing out of these powers and faculties which have been implanted in the child by Maker, and which in their development constitute what we call manhood and womanhood. It follows, therefore, that an education which is ideal will neglect no side of a child's life, activities. The body, the intellect, the will, religious nature, the social nature—all these must have their share in training if education is to be rational and suited to the great end of life.

But let us revert to our definition: Education is "the drawing out." There are so many people who seem to have the idea that the end of education is the accumulation of a great mass of facts, and in their ignorance they suppose that the best educated men are the men who have succeeded in storing away in their mind the greatest amount of knowledge. This is a mistake. A man may succeed in doing this and yet be uneducated in the true sense of the word. Knowledge does not make one educated. What does then? The power to use knowledge. Facts accumulated and stored away in the mind are simply so much rubbish unless they are assimilated. I have sometimes thought that some of our educational systems today are making a mistake here, and that it would be better to teach less and to teach it thoroughly, teach it not primarily for the sake of imparting knowledge, but in order to "draw out" and render efficient the natural faculties of the child.—J. K. Fraser.

The School Houses.

(584)

Any fairly good school house with a good teacher within it is a bulwark against infidelity and immorality. "The public schools will save the nation," is often said. The entire responsibility for the future of the country may not be lodged with them; but the thought of thousands of school houses over the land, in which all sorts of little and larger people are being made into wise and better Americans, is reassuring. But we who live where the public school system is highly developed need to go back a little in time or travel to the new parts of the land in order to realize the value of a well-ordered system of popular education, the product of the Christian religion. Where a new country is being opened up, private capital must provide the school.

There are still hundreds of places in this country and its dependencies where help from without must be given. Simply to plan a church is to do but a part of the work demanded. So the home mission school home arises often close to the modest church edifice. It is a primary school, a grammar school, a high school, an industrial school, an academy according to the immediate necessities of the region where it is.

Religion and Education.

(585)

Religion and education, I firmly believe, are the agencies that will save the world from perils that temporarily may threaten. A

turn to religion and the spread of education will foster a spirit of amity between nations that will in time find its expression in a permanent tribunal of arbitration, and will help to adjust the differences arising in our social life, or solve the problems which are confronting the human race in its onward march. In America, where these two institutions—religion and education—are so firmly established, we have a little occasion for fear of the future. Gov. A. J. Pothier, of Rhode Island, to graduates of Brown University.

A Wonderful Investment. (587)

Millet, the great French artist, one day made a small purchase at a shop. He paid one franc for a yard of canvas, and two francs for some colors and a hair brush. Here was an outlay of only sixty cents. But the painter took this material to his studio and toiled night and day, until his skill had spread the colors over that little piece of canvas. Sixty cents invested in the original materials, out of which grew Millet's famous painting, "The Angelus," which was sold a few years ago for \$105,000.

A cultivated intellect can give almost priceless value to anything it touches. Knowledge is power. An education is the best investment in this world. Some one asked a famous painter, as he watched the artist spreading some brilliant colors on the canvas, "What do you mix your paints with?" The laconic reply was, "With brains, sir." A trained brain is an investment worth more than the richest gold mine.

Think of the wealth of America, and its wonderful resources; but the true riches of this country is not in the crops, the lumber, and the coal, and gold and silver mines, but in its schools, colleges, churches, Sunday Schools and libraries.

When John Cabot Lodge investigated the distribution of able men in the United States, he discovered that in the course of ninety years the state of Massachusetts had produced 2,636 statesmen, philosophers, authors, orators and scholars. New England was wise in planting so many schools and colleges early in her history. Here the boys trained their minds, and soon won their spurs on the intellectual battlefields of the republic.

Some young men cannot go to college, but they can study evenings, and use the public libraries, and by improving every spare moment they can train their hands and eyes and brains, and thus make a splendid investment. —Warren S. Partridge.

Education. (588)

Jones read a five-foot bookshelf held
An ample store of learning;
So started in to carpenter
With thirst for knowledge burning.

He purchased hammer, saw and plane,
Of paint made a selection,
And then began to make the shelf
By magazine direction.

He smashed eight fingers and two thumbs,
And nearly planed his nose off;
He scattered fourteen quarts of paint,
And almost sawed his toes off.

He now is in the hospital!
Receiving ministrations;
The doctors say he may get well —
He has an education.

—McLandburgh Wilson.

It Pays to Go to School. (589)

The table prepared by the Massachusetts State Board of Education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth year.

Those who left school at fourteen began at four dollars a week, and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$10 a week, and at twenty five were receiving \$31 a week.

The total earnings of the elementary school-boy in the twelve years were \$5,722.50; while those of the high schoolboy in the eight years were \$7,377.50.—Educational Review.

In Proportion to Cost. (590)

An education pays in proportion to its cost. If it costs nothing in self-denial, industry and purpose, and if it is paid for only from a father's purse, and in no other way, then its profit must be small indeed. Every student may well ask, "How much is my education costing me, in labor, pains and faithfulness."

GET OFF THE FENCE.

Text—I Kings 18:21—

"And Elijah came unto all the people and said unto them, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

I. Origin of the Sin.

1. Not considering the necessity of decision.
2. Want of moral courage.
3. Some besetting sin.
4. Spirit of procrastination.
5. Mistaken views of what is requisite to this state of mind.

II. Its Phases.

1. Failing to have a full and unwavering faith in the great truths of revelation.
2. The being rationally convinced of the truth of the Bible, but having no corresponding feeling and practice.
3. The resting upon a doubtful hope.
4. The abstaining from a public confession.

III. The Disuasives.

1. A miserable condition.
2. It is spiritual ruin.
3. It is indescribable folly.
4. It is virtually taking sides against God.
5. A guilty position.

IV. The Way to Move.

- Follow God.
- By test.
- By faith in Christ.

Rev. F. F. Fenner, Winchester.

No. _____

\$ _____

The Methodist Church of Lebanon, Ky.

This bond for the sum of \$ _____ is issued in consideration of a pledge by _____ to pay _____ on the following terms _____ as indicated by the attached coupon.

This subscription is made in consideration that the entire sum of \$ _____ is subscribed not later than _____ 19 _____

Pastor

[SEAL]

Treasurer

No.

Due 19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the fourth payment of \$..... on the subscription of \$.....

Received pay't..... 19..
..... Treas.

No.

Due 19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the third payment of \$..... on the subscription of \$.....

Received pay't..... 19..
..... Treas.

No.

Due 19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the second payment of \$..... on the subscription of \$.....

Received pay't..... 19..
..... Treas.

No.

Due 19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the first payment of \$..... on the subscription of \$.....

Received pay't..... 19..
..... Treas.

For the purpose of building a new Sunday-school (or Chapel).....

I promise to pay the sum of \$..... on the following terms.....

Signed

Address..... Date.....

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Again we arrive at the beautiful month of June. It is the month of weddings, of graduations, and sunshine. It is the month for Children's Day with all its life and hopefulness. The wide-awake pastor may make much out of this month!

* * *

There is permanent reference value in this department of The Expositor. As each new month rolls round the average pastor seeks for information and suggestions for his work. He will find of great value to turn back to the Methods Department for several weeks, because no one pastor can use all of the plans suggested in any given month. For this reason every page of this department should be preserved. If the whole magazine is not saved the methods should be anyway. Some of them are of perpetual value.

* * *

We are continually grateful for the methods material sent in by our readers. Without this kind of co-operation the department would not be so helpful. Let us have more of your printed matter. Send everything of this kind to E. A. King, 4 S. 6th street, North Yakima, Washington.

THREE METHODS OF GIVING.

ARTHUR T. PIERSON, D. D.

Emphasis has been laid on the tithe system, which has the grand advantage of being of God's own original appointment. This, with all its merits, is much misunderstood; and it belongs to law rather than grace, and it fails to answer the demands of Christian equity.

The tithe is commonly supposed to have satisfied God's claims and man's needs; but in fact, the Jewish tithe represented, not the maximum, but the minimum; and he who carefully studies the whole Jewish economy will find that in some years the actual proportion given to the Lord's purposes reached two-fifths, if not three-fifths, of the faithful believer's income.

The dispensation of grace teaches a higher ownership of ourselves by God, as redeemed, regenerated, spirit-filled saints, which includes all we have and are. Under this new order while the Sabbath is no less God's time, all days become Sabbath; so the tithe is no less his, but all our money is to be spent for his uses; all things and all work become part of a consecrated life for his glory.

Moreover, while the tithe may be a fair proportion for a poor saint, it is manifestly out of all proportion for the rich, for giving should, in equity, be estimated, not by what is given, but by what is kept.

Another prominent plan has been the apostolic way of laying by in store, weekly or at stated times, according as God has prospered us, not a fixed sum or proportion, but a variable amount, depending on ability at the time.

This has many advantages, and most obviously the tendency conscientiously to weigh and consider prayerfully what duty is and how far the measure of obligation varies with increasing prosperity. Its obvious defects are the lack of uniform supplies for the work of God, and the risk

of too flexible a conscience in the estimate of one's real ability.

In some quarters much emphasis has been laid on a stated season of special restraint upon appetite and other indulgences, as in the "self-denial week," which has yielded large returns to various enterprises. But there is no Scriptural warrant for any method so spasmodic and sentimental. The danger is that, after the special "Lenten" season is over, indulgence may run riot, as though there were some new right acquired to self-pleasing by the self-imposed restraints.

One awful fact is that there has been a decline and decay of liberality in the churches. While the membership increased in thirty years three and a half times, there was a decided falling-off in the rate of giving; and while the total of gifts increased four times, the average amount given by each converted believer went down to about one-half.

RAISING MONEY BY EXPOSITOR METHODS.

The other day we met a pastor in a neighboring city who said, "I have profited much by the Expositor Methods Department. Just now I am raising money to erect a new church building."

Taking from his pocket a folded green bond, he said, "This I adapted from the Expositor. I think it most valuable because it provides for partial payments. I can get a man to subscribe \$20 on this plan where I could not induce him to pay \$5 on a straight subscription."

In the case of the canvass the pastor tells us that he has a finance committee of five men. Each one is designated by a letter of the alphabet. This letter constitutes the number of the bond series, i. e., each bond belongs to a series, A B C D or E. The subscriptions obtained by any member of the committee can easily be determined on account of the series letter.

This fact is worth mentioning because each canvasser's work is known and he is spurred on by a healthy rivalry. The plan works satisfactorily wherever used.

On the opposite page is a blank bond. If your printer cannot supply you we will furnish prints of the page opposite in green ink on green bond paper; 250 for \$5, 500 for \$7.50. The name of your church will be inserted without extra charge. We will print any kind of pledge you want and add picture of proposed church, if you send drawing—500 for \$10. But we cannot make them larger than the page shown.

F. M. Barton, Publisher, Cleveland, O.

The twelfth chapter of Romans is the greatest in the Bible for every-day living. If lived up to, in five years it would double the value of every acre of land in the country.—Baptist Standard.

The benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody.—Emerson.

FIDELITY TO THE CAUSE.

These are days when pastors are tried and tempted as never before. All about them they see other men scrambling for money. Money is power and a minister craves power. He is human and the passions that move other men also move him.

The average minister has influence too. In many communities his advice is sought on every subject. He does not lack for friends, and he does not suffer for want of conscious influence; but he almost always needs money!

For this reason he becomes the easy victim of investment agents, of book concerns and other "secular" ventures. Large concerns who wish to sell goods or bonds or stocks to the common people crave the minister's influence. For it they make him specially flattering offers for small investments in return for which he is simply to let *his name be used*. It all seems so simple and fair that he agrees and the business begins.

Such an arrangement is not ethically wrong, but it is the beginning of business venture. It leads to other ventures and in the end the taste for money making is cultivated and the preacher's interests become divided. Here is the real danger.

There is a loud and urgent call these days for strong preachers and church leaders. More and more our laymen are becoming absorbed in business. They win out in their work by developing exceptional ability along their special lines. As one of them put it, "I must sit on my job if I am to make good."

If the average preacher would make up his mind to become thoroughly equipped for his work, to study hard, concentrate his whole mind on his task, and believe in his enterprise he would succeed and become a power.

We preach to our business men that money is not the whole of life; that a man's true wealth does not consist in the abundance of the *things* which he possesses. We believe in the value and persistence of character. But when a man preaches this doctrine and spends the major part of his time manipulating stocks and seeking investments he is not putting "first things first."

We do not wish it understood that we think that preachers ought to live on small salaries and be subjected to material humiliation. They may most wisely invest what portions of their salary they may desire in life insurance, in book publishing, and in other ways if they will turn over the greater part of the details to properly trained and trustworthy business men who make these things their life work.

What we are pleading for is a deeper devotion and a holier consecration to the minister's profession. Let the minister make his own work supreme. Let him place it first in his life. Let him "make good" in his own field, having no absorbing outside interests to take his time or waste his energies.

We believe that there are many such men in the ministry. Occasionally a great man is needed for some prominent and influential pulpit. Where can he be found? The man called to it is not always fitted for the place, but is the most available. But promotion is not the chief thing to be

kept in mind. One should do his best, keep 11 to his task, perfect himself and serve his Master faithfully for its own sake and for the good that can do without the incentive of reward.

CHILDREN'S DAY.

HENRY H. KELSEY.

Children's Day has become one of the festal Sundays of the year. The church has had Saints' Days and her All Saints' Day, all memory of the dead. Now we have a better Festival Day in which we think of and honor the saints that are to be. Some of the benefits of observing Children's Day are these:

1. It interests the children. It helps them feel that they have a place in the regard and life of the church. This is of great value.

2. It interests the parents. It helps to dispel prejudice and win to an appreciative regard of the church those who rarely attend. The Service of Children's Day is a distinct winning force to the community.

3. It awakens the interest of the church in Sunday School. It lifts and corrects her ideals with respect to the importance of the children, and the church's provision for their religious nurture.

4. It affords a splendid opportunity for relating the church, parents and children, to the work of the denomination in behalf of the children of the nation. There are hundreds of communities with thousands of children in them, in which there is no Sunday School. This is the best day in all the year to tell both children and parents about the other children and of what our Sunday School missionaries are doing for them. Every one wants to help and will if the chance is given.

To present this need and take an offering is one of the opportunities of Children's Day, for that act relates the children to the world, broadens their lives and helps to carry the blessings of the church to others.

How to make it a great day.

1. Plan a service in which every part possible is taken by the children; let it be their service. Mass all the little folks in front of the congregation. Have flowers, flowers everywhere. Get every bit of starch out of the service except what is in the children's clothes. Make it a service full of the good cheer of childhood.

2. Recognize the Cradle Roll. Start it at the time, if you haven't one, and announce its beginning and the charter members. Especially invite Cradle Roll parents to come and bring the babies and give them the best seats. Have a special exercise for them. Announce as many new members as possible and, at least, have all the babies brought forward to receive a flower. Such an exercise brings the very little children to notice. It pays mightily.

3. If there are people of another race or language in the community, invite them especially and notice their children. Let these children and foreigners give recitations in their own languages. Exhibit thus your care for them and their children, and watch their glowing faces and tear-filled eyes.

4. Have the children brought forward for baptism. Make this a feature of the service. Parents look forward and plan for it. This intensifies the spiritual impression of the day.

We repeat the fact that Children's Day can be made one of the great days of the year. It is if one of its manifold opportunities are used. Through its use the church may get herself into the affections of many hearts and homes which will then seemed closed.

THE CHILDREN THE GREATEST CHURCH ASSET.

The best resource of the church is in her children. If, as seems to be true in some churches, there are few children in church families, yet she must have children or die.

To nurture and win and train children for Christ and Christian service is the church's greatest business. How it can be done successfully, how churches can change their history of partial failure in the last twenty-five years into splendid success, the writer will try to show. He is an optimist. He thinks it can be done through the Sunday School and in no other way.

Here are some reasons for his optimism:

1. The church today grows from the Sunday School and has done so for years. A careful student has estimated that four-fifths of the increase of the church comes from the Sunday School. This is our experience with the Sunday School as an institution only partially established in the esteem of the church, and only partially developed and used.

2. We are in the beginning of an era of Sunday School development. Some call it "The Sunday School Age." Sunday School workers are getting out of the rut of conventionalism. The progress and results of organized Sunday School work are most gratifying wherever live and up-to-date men are leading. We are in the first years of new advance in world conquest. We are just finding out that there is but one way to succeed, and that is by winning the children to Christ and training them for Christian service.

3. The opportunity of the churches is clearly revealed by these four facts:

1. Our Protestant churches have or may have practically the entire Protestant population between 5 and 14 years of age in their hands. Except in rare instances all Protestant parents prefer to have their children in some Sunday School. We can have the children if we really want them and will go after them.

2. These children are usually committed to us for their religious instruction, with the sympathetic help, with at least the good-will of the parents. All parents want to have their boys and girls helped to be good men and women. In most instances they depend upon the Sunday School for their religious education and training.

3. We have these children during the years of impression. Their characters are being molded and set during the formative years before adolescence.

4. We have these boys and girls in our care until they are well into the adolescent period, when they decide the question of their religious life. If they leave the school they do so because they have decided to cut free from the church. If they remain it is because they have decided to be Christians and to join the church and stand with it. It is estimated that only one in five of our Sunday School membership joins the church while in the school; that another fifth joins after leaving

the school. Three-fifths, or three out of every five never become church members. These facts not only present to us our opportunity; they show how and where we have failed. They also point out, plainly, the way of success.

4. The churches which have the best Sunday Schools, the churches in which the Sunday School has the place of importance which its work demands, are uniformly growing churches.

There may be here and there an exception. It is possible that a pastor may not use his opportunity, or that a Sunday School may be attached to a partially paralyzed church; but it takes a good deal of effort for such a church to die; it takes a genius of a minister to prevent its growth.

The late President Charles Cuthbert Hall, of Union Theological Seminary, once said to his students, looking back upon his twenty years' pastorate: "If what I know now I had known years ago, I could have made my church five-fold stronger. If I could live it all over again I would try to do more for the Sunday School. I didn't begin to conceive how to use my school. Pastors too often let the Sunday School go."

HOW TO REACH NEW HOMES.

Children's Day is an entering wedge into thousands of otherwise inaccessible homes. There are whole families—hundreds of them—where nobody ever goes to church, and where nobody is ever seen inside a Sunday School, unless it be the children. The Adult Bible Class has not reached them yet; the Home Department has not got round to them. There is one day in the world when they do come, and that is Children's Day.

In the far West one often sees a man black from the mines, rough and grimy from the lumber camp, or gaudily bedecked in strange attire which he intended to be looked upon as a rancher's Sunday-best, come in sheepishly and bashfully, yet proudly, leading by the hand some tiny maid in dainty white, or hanging for dear life to the hand of a small, sturdy youngster, who was going to "speak a piece" or sing something.

It is a good deal to get him there once. And if he comes once, the chances are that he will come again. The entering wedge has begun to be driven. We have only to hammer away on the head of it. —*Selected.*

SERMONS TO CHILDREN.

Many pastors find it difficult to interest children in the morning service. The problem has been partially solved by the use of five minute object talks just before the regular sermon. It can be done by almost any preacher with great interest to the older congregation also.

We give below a sample talk such as any pastor could give. The subject is "Seeds," and the object used is an apple, with any other seeds one may happen to have on hand. The outline is as follows:

I. Seed Coverings.

Chestnut seeds grow in a burr.

Hazelnut seeds are folded up.

Pea and bean seeds grow in pods in rows.

Cotton seeds have soft beds.

Thistle and dandelion seeds are embedded in down.

Apple, peach and pear seeds are embedded in luscious fruit.

II. Seeds Represent Words.

There are many kinds of words, some good, some bad. They grow and multiply like seeds. In the case of seeds take the wheat for example:

It multiplies 30—60—100 times.

Sunflower, 4,000 times.

Thistle, 24,000 times.

Take a grain of corn, plant it and let it mature. Now plant all the seeds that grow on the ears. continue to replant for five years and the result from this one seed would be sufficient to plant a hill of corn with three seeds in every square yard of all the dry land on the globe!

In this way words that are spoken multiply rapidly. The good ones bring forth a good harvest. Bad ones a harvest of evil.

III. Good thoughts.

Thoughts enter into acts. Good thoughts bring forth good acts and influence others. No one can tell what the end will be. The same with bad thoughts and acts.

IV. Seeds Retain Life.

Seeds live for many hundreds of years and they grow when planted. So do words and thoughts. They never die. Our words and deeds live after us when we are dead.

A GIFT TO CHILDREN ON CHILDREN'S DAY.

Children's Day furnishes a good opportunity to reach the children's hearts and stimulate their religious lives. It is hard to find just the right thing, something inexpensive, but we have found something well worth while, we think, in Louis Albert Banks' "Chats With Young Christians."

It is a little book of 92 pages, bound in green paper, neatly printed, and sells for only \$1.00 per dozen. We give them to the young people who join the church and they have accomplished much good. The little book is published by F. M. Barton, Caxton Bldg., Cleveland, Ohio.

THE CHURCH AND CHILDREN

C. F. REISNER, in "Workable Plans for Wide Awake Churches."

Some one has said, "He who puts his hand on the head of the child puts it also on the heart of the mother." Dr. Edward Judson says, "The key to the hard problem of evangelization lies in the puny hand of the child." How true! Won in plastic days, they are usually loyal to the end and can be trained for efficient service all the days.

Children are influenced by various things in their Christian life. Parents and homes, of course, have the largest potency; but the church and the pastor are more important than is usually recognized. Dr. Starbuck asked a number of Christians concerning the most potent influences in shaping their characters. Here are the answers:

Parents and home influence.....	52
Other personal examples.....	48
Books and writers.....	29
Church and pastors.....	28

The pastor who wins the love of the children can move and mold the whole community. The man with a literal memory can find no more profitable task than holding in mind the name of every child. One can gain great influence by making a complete list of all the children of the home, and committing them so that the greetings can be by name.

Picture cards will never cease to attract. Carried constantly in the pocket with a brief invitation to church and Sunday School, they will be welcomed and valued by future men and women. They may be distributed to strange children on the street. The baptized children are always recorded. Notice birthdays by mailing a card with a written greeting.

Become interested in their hobbies and endeavor to contribute to them. Pick up odd bits while on a trip, for the boy who is collecting them. Save your foreign stamps and your friends for them, and hand the same over to the lad saving them.

Help the girls collecting signatures of celebrities, or calendars, or foreign pictures of dogs. Possibly these souvenir collectors would be willing to give an exhibit at the pastor's home some evening. It would interest many people. Allow them in one at a time, or all together, the evening open house is kept for adults. Some sort of reward may be offered for the most unique or varied collection of souvenirs collected by a child under a certain age during a fixed time. Economy is thus taught and judgment is developed.

The pastor on returning from a trip may invite the boys and girls who are interested to call on a certain evening, and then he may share some views or souvenirs gathered and tell them about the things seen and heard. The juniors as well as the seniors are entitled to a time when they can call on the pastor. They may be led to make a confidant of him, and some sadly need it with the many careless fathers and mothers. On these days. Have an evening or afternoon "home" at least once a month for the boys and girls.

THE ORDER AND FITNESS OF A CHURCH SERVICE.

REV. P. F. SCHROCK.

1. The hymns ought to fit the sermon and ought to be carefully selected from the songs and worshipful hymns of the church. A service should be one of worship and the music must not make or mar any religious meeting. The hymn ought to be chosen by the pastor, given to the chorister and practiced by the choir before Sunday.

2. The order of the service should have a sense of progress or progression leading up to a spiritual climax. The prayer, for example, should not be followed by anything light or secular. Once heard a minister close his prayer and then announce an ice cream social! If notices have to be given over the pulpit they should be made as inconspicuous as possible.

3. The pastor should have a sense of fitness of things. If the service comes to a natural climax at the end of the sermon, close the service with prayer and omit the last hymn. Do not overdo a good thing or neglect anything that would enrich the service. It should all be simple and dignified, calculated to induce a spiritual uplift.

SERMON TOPICS ON CHRIST.

The Man of Beauty.
The Man of Sorrow.
The Man of Silence.
The Man of Triumph.

REV. JONATHAN EDWARDS, SPRAGUE, WASH.
The Glory of the Young Man.
The Glory of the Young Woman.
Is the Young Man Safe?
Is the Young Woman Safe?

The following card illustrates a simple and effective method of parish calling. Five names are given to each visitor with sufficient notes of explanation and on the back of the card are spaces for reports:

Oak Park Methodist Episcopal Church

Will you please call on the following families, report date of visits and remarks on the back of this card, and hand to the pastor before the end of the month. Report any other visits on same card.

F. M. FIELD, *Palter*

Mrs R Fisher	^{220✓} Leg. St	Member
Mrs Casady	⁷¹⁷ Wexner	Shut-in
Mrs Mundt	⁷¹¹ Page	Thinks of joining our church
Mrs Jeff	⁷²¹ Taylor St	Member at Court St.
Mrs Conkle	⁷³⁵ Tennell	M. E. member elsewhere.

Rev. J. H. Northrop, of Perth Amboy, N. J.,
in the Christian Endeavor World.

A year ago it occurred to us that it would be a good thing to have an attendance rally for the church. The rally slogan was, "Every seat occupied." Exhortation, I feared, would not be sufficient. Swift messengers were needed. We called together the pastor's committee of the Young People's Society and the following plan was made and carried out.

A letter from the pastor was sent to all the members of the church. The envelopes were addressed, the letters inserted, and the stamps put on by the pastor's committee. This letter presented the plan and urged co-operation.

The Sunday preceding the rally the pulpit request was that each member of the congregation sit in his regular pew; if any one was prevented from coming, that he send a substitute; and, if he was unable to find a substitute, that he inform us, that the pastor's committee might find some one to sit in his place.

Cards bearing the number of the seats on both ends were distributed in the pews, one end to be kept, and the other returned if the person agreed

Saturday evening early, the committee met with the pastor to complete the execution of the plan. The other work was preliminary; the real work now began. We had a chart of the sittings before us, the stubs for seats not taken. Some had not informed us.

The committee of eight went out by twos in different directions to get information from persons not heard from, and to find substitutes. The telephone, of course, did its share of the work. Each pair would return in about an hour, compare and cancel, and start out again. By about ten o'clock every pew was taken. To provide against mistakes, accident, and change of mind, the committee took no seats, but held themselves in reserve to fill any vacant place.

And every pew was occupied.

A church directory is a good thing to have. Rev. H. R. Core, pastor of the Mayflower church at Sioux City, Iowa, has sent us a copy of one recently published. It gives an account of the entire work of the church.

There is a list of all the church officials, all of the societies and meetings, the time and place of convening, and a list of all the church members. Every other page is an advertisement of some local business house. Altogether it is an attractive, interesting and valuable book.

Such books or pamphlets are of great value to any pastor. They can be sent by mail to newcomers and to persons who are thinking of uniting with the church. Ordinarily the revenue from advertising pays all the expenses and considerably more.

During the past five winters Rev. A. Z. Myers has conducted a boys' club in the Baptist church in Shamokin, Pa.

It has been annually aided by the Boys' Club Organization and Aid Society of Washington, D. C., of which Mr. Myers is one of the board of directors. At the terms of membership and privileges granted it is not possible to be self-supporting.

Rev. E. L. Gregory, pastor of the Friends Church, Scarsboro, Iowa, has issued the following unique advertisement. On the reverse side he gives the hours of the services:



Its principal feature has been the library, which has been carefully selected by the pastor and contains many of the best books for boys. Each member of the club is permitted to have one book on his membership. For extra books he pays a cent a week, for a part of the winter two cents a week for some of the most expensive books.

Many of the members take out a number of books at one time, sometimes as many as five or six, which are often read by other members of the family.

The sixty members have recorded more than 1,550 exchanges the past winter.

A large number of books have also been loaned to the boys and girls in Hickory Ridge, where Pastor Myers has held services Tuesday evenings, and some also in Trevorton.

Other features of the club have been the social, devotional, nature study, debates, etc.

The club has been open to all boys and no effort has been made to proselyte, but simply to enter into the life of the boys and help them.

Boys' lives have been changed and instead of being a worry to their parents by running about and getting a street education, they have spent many hours quietly at home reading.

A SAFE INVESTMENT.

There seldom is offered to the investing public an opportunity to participate in a six per cent bond issue in which their money is absolutely guaranteed. On page 111 of this issue we print the advertisement of the Nicholls-Ritter R. and F. Co., 405-13 Flatiron building, New York City. This firm is offering six per cent first mortgage gold bonds on New York property, backed by their written guarantee that interest and principal will be promptly paid. This company has been established since 1885 and has very satisfactory references, besides a reputation for conservative methods. Those who are looking for a safe investment, write to the above address for full particulars.

"There was a preacher out Cinnaminson way who mixed politics and prayer to his cost. He prayed on the eve of a general election:

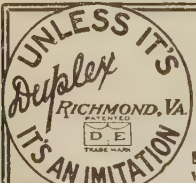
"Grant, O Lord, that the great Reform party may all hang together."

"Amen!" cried a scoffer.

"Not, O Lord," resumed the preacher, "in the sense in which that profane scoffer would have it understood, but let the party hang together in accord and concord."

"It's all one to me," the scoffer again interrupted, "what cord it is, so long as it's a good, strong one."

Save a man and you save a unit; save a boy and you save a multiplication table.—John Wanamaker.



In Its Tenth Year

The

DUPLEX ENVELOPE

SYSTEM OF

CHURCH COLLECTIONS

DUPLEX—Richmond, Va.

Write for Cherry Calendar, free

Bunyan's Pilgrim's Progress

A splendid course of 12 sermons arranged and adapted for pulpit use, illustrated with

Long's Pulpit Painting

will perpetuate your winter's work—build up your congregation and draw people who would not otherwise come to church. Special rates for the entire series. Pastor's manual (25c) gives full list of subjects, etc.

Edwin M. Long & Son

Twelfth and Berks St.

Philadelphia, Pa.

The Local Church Paper

Is today the recognized medium of publicity for

The Local Church Organization

If you want to know how to publish one without cost to pastor or church, address

The Interdenominational Press

Dept. E

St. Charles, Minn.

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

544 East Girard Avenue, - - PHILADELPHIA, PA.

PRINTING

Just a postal mailed to us today will bring you a fine collection of modern forms of church printing. Our service means more to you than merely printing. It means conscientious co-operation with you in taste, propriety, effectiveness in every detail. It means all the artistic touches that distinguish ordinary printing from work of quality. And it means, too, economy in cost. Woolverton prices—prompt delivery, and express charges prepaid.

No matter where you are located you can get for yourself the benefits of our service as printers and designers. Ask about the Envelope System, our unique plans for raising money for church invitations, Calendars, Holiday Souvenirs, Topic Cards, Directories in fact anything that requires the combination of printers' ink and paper.

The Woolverton P't'g & Pub. Co., Osage, Iowa

HOMILETIC DEPARTMENT

Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. THOMAS MACMURRAY, LL. D., REV. N. J. SPROUL, REV. BERNARD J. SNELL, M. A., REV. JOHN WILLIS HOOVER

The Relation of the College to Human Progress

REV. THOS. JAMES MACMURRAY, LL. D., MITCHELL, SOUTH DAKOTA.

The right development of man is the supreme thought in the mind of God. Henry Ward Beech-
said every man is born at zero. He meant that every part of a man had to be trained so that each part would perform its function—the eye trained to see; the ear to hear; the hand to hold; the feet to walk; the tongue to talk; the mind to grasp; the reasoning faculties to make distinctions; the sensibilities to feel; the will to put forth volitions. Man represents a combination of capacities which are susceptible of enlargement from day to day. As man is required to undergo training of the physical faculties, so he is required to undergo a training of the intellectual and moral faculties; and this culture, as Matthew Arnold tells us, is the “acquainting ourselves with the best that has been known and said in the world.”

Man at his lowest point is but the marble in the quarry. The artistic touch must be brought to bear upon him. The marble in its rough, crude, lovely state must have the rubbish surrounding removed; the chisel must be brought to bear upon it; the polisher's skill must bring out the inherent beauties and colors, until the beautiful veins that run through the block shall be clear to the eye of the observer and until the surface shall shine. What the sculptor's chisel and the polisher's art do for the block of marble, education accomplishes for the human soul. As Michael Angelo's art brought forth a David from the de-
vised block of marble so education brings out the poet, the philosopher, the statesman, the his-
torian, the musician, the financier, the novelist. The Goths declared that the idleness of study was unworthy of a Goth, and that high thoughts are not fed by books. But they were in error. Study is not idleness, and we know that great books awaken and feed great thoughts. As the bravest warriors who went to the siege of Troy had been so disciplined that they knew how to handle their bows, so the men and women who win the greatest achievements in life are those who have been so trained that they can bring into use their mental powers in their efforts to carry their purposes into effect. Education is the drawing out of those powers which God has implanted within us. Man does not know himself until the interpreter we call Education reveals the mysteries hidden in his complex nature. The school and college reveals us to ourselves.

The humble learner at school has not been disappointed as he summed up the best things which the institution of learning has done for him. He discovered that the school gave him an upward direction; that it taught him how to think, how to make use of books, how to look things in their right relations, how to collect

information, how to analyze, how to wander through the fields of art, science, literature, politics, religion, and to glean from these fields the things he needed.

The school plants a man in the soil which makes for larger growth. It widens his vision; it imparts system to his intellectual efforts; it teaches him to think along independent lines; it brings him into touch with great personalities; it makes him broader in his sympathies; it enables him to do better and more efficiently whatever he undertakes; it makes him more useful to himself and to others; it furnishes him with a higher ideal of manhood.

The school is an important factor in the work of preparing men for honorable and useful citizenship. This will be readily admitted when we consider the increasing influence of college men in the great transactions of life. Take college men as they are related to high official position. Statistics tell us that the college graduates in the United States have averaged one to seven hundred and fifty of the adult population. Yet from this small fraction have come thirty-two per cent of our Congressmen, forty-six per cent of our senators, sixty-five per cent of the presidents, and seventy-three per cent of the judges of the Supreme Court. Today college education increases the possibilities of young men reaching success one thousand and forty-three fold; while in point of wealth it is estimated that college training gives a young man four hundred and forty times as many chances of becoming rich as the uneducated man possesses. Out of the two hundred and fifty candidates in the New York City election in 1902, ninety-three were said to be college graduates.

When Sparta was at the height of her splendor, her youth were the strongest in intelligence. From infancy they were given a knowledge of all the important business of the commonwealth. History informs us that they were thoroughly acquainted with the constitution, the powers and the different functionaries of the state; and they were able to define the rights and duties which attached to kings, magistrates and citizens. From this intelligent citizenship there followed a stability of government which commanded the admiration of statesmen both ancient and modern. Such national stability is seen wherever all classes of citizens have an intelligent understanding of what their rights and duties under the constitution are.

Besides making a man intelligent as a citizen, the college makes him capable of self-support. What our industrial life needs more than anything else at the present time, is the element of intelligence injected into it. This intelligence will

elevate every department of industry from the work of the hod-carrier to that of the electrician. Educate a man so that he will be a king in whatever department of work he may be called upon to devote his attention to. Education should teach a man how to begin, carry on and complete his work, whatever it may be. Thousands, through lack of education, adopt wrong methods in their performance of labor; and their tasks, for this reason, are always painful and discouraging. A mental insight into things would have saved them a world of trouble, and would have enabled them to accomplish four times as much work as they have done, and that, too, with infinitely greater ease.

The great industrial schools of the country are doing a grand work in so educating young men that they will not only make intelligent workmen, but be lifted above the need of public charity. The professions are needed; but it would not do to crowd all the people into the professions. Mechanical pursuits must be followed for the well-being of humanity; but let those who follow these pursuits be properly trained for them, so that society and world shall reap the benefit of their skill. The wondrous skill bestowed on the buildings and statuary of Nineveh and Babylon, Egypt and Rome, proved an inspiration for ages. The pyramids of Egypt continue to elicit the admiration of mankind. Thus skilled labor is teaching its valuable lessons from generation to generation. We can readily trace even material welfare to the great institutions of learning, within whose walls the masters of science wrought out those mighty problems in mathematics and physics which now bear so directly upon the material side of civilization. Horace Mann was right in declaring that education is the great money-maker, not by extortion but by production.

But the grandest result of education is not the material wealth it helps to create. The highest and best civilization does not rest on mere material resources, but upon the lofty character of the citizen. Men and women—not things—are of commanding importance to the state.

What is most needed, especially in our common schools at the present time, is some definite, universal system of moral instruction. There should be in all our schools that wholesome moral atmosphere which will nourish true nobility. The cultivation accounts for the wide difference between Aaron Burr and Abraham Lincoln, Lord Bacon and William E. Gladstone. It is said of Lord Chatham that there was something finer in the man than in anything which he wrote. The history of the deeds of Washington touches the personal worth of the man. If a martine commanded such respect from the French mob that all belonging to it reverentially entered in his presence, it was because his seventy years of noble living spoke with tremendous phasis.

Let education be carried on for character. True education is character building. If character be neglected, then the principal is lost sight of.

How important that the training received in school, the college and the university be so as to exalt character and make men and women powerful for good in human affairs! It was of the first Emperor Alexander of Russia, that his character was equivalent to a constitution. It is said of every man emerging from the tutelage of learning, that his character is such to command admiration.

Men who combine in themselves the highest qualities of manhood, are the conscience of society and the safeguards of the nation. In the last analysis, the success of our colleges must be measured by the fidelity, truthfulness, courage and self-sacrifice in the lives of those coming out from them. Judged by this standard the Christian college—without any shadow of doubt—takes the first place, for it is sending into the world young men and women, not only splendid intellectual endowments, but also sound, robust morality; and these armies marching forth to do good, to impart hope and heroism to the faint, and to uplift the world. Address delivered at the opening of Huron College, Huron, South Dakota.

Four-Sided Love

REV. N. J. SPROUL, NEWPORT, L. I.

Text: "The breadth, and length and depth and height; and to know the love of Christ," etc. Eph. 9:18, 19.

The greatest word of revelation is "Love." John has gathered up the Gospel into the three words, "God is love." From whatever viewpoint we regard the Deity, he is love. God is wisdom, but wisdom is not his greatest attribute, for it is true in the case of God as it is of man, that "Love passeth knowledge." Nor can the power of God—and he is omnipotent—replace love, for his love controls his power.

From whatever side we approach God, he is love. But how are we to get the thought of God's love fairly and fully before us so that we shall not only apprehend it, but be apprehended by it? This was Paul's desire for himself and others; "that ye may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ." Let us follow Paul's method, who, when any difficulty

about God presented itself, sought the solution in Christ and his cross.

Among the many victims of the Paris Commune was a Catholic bishop. He knew something of the love of God. After his death it was found written at the extremities of the cross-shaped window in his cell the four words "height," "depth," "length," "breadth." This possessed the key which unlocks the great mystery of Divine love; the Cross is both key and measure of that love which passeth knowledge.

I. Its breadth. Writers of history and science have taken Paul's idea and tried to make it material to us. The lines of Faber:

"There's a wideness of God's mercy,

Like the wideness of the sea," are suggestive. As the sea in its wideness reaches out to every shore, and land and climate, touch and filling and making fruitful all that it reaches so in its "breadth," the love of God reaches

to every soul on the face of this broad earth. We cannot understand what all this means. When we remember, too, that it was for a wilful, sinful, wicked world that God gave his Son, we can but exclaim:

"For the love of God is broader,
Than the measure of man's mind."

Dr. Gardner Spring, drawing his coat more tightly about him as he almost stumbles over the prostrate form of a helpless drunkard, while on his way with Peter Cooper to the Water Street Mission, and exclaiming, as he draws away from the poor wretch, "How can any one made in the image of God so far forget himself as to sin thus against himself and his Maker?" was but explaining the revulsion of feeling that is common to the best of men as they regard the work of sin in human lives. We draw away from the sinner, but God came to the sinner in the person of Christ and said, "I love you and would save you."

2. Its length. Love's length is determined by the distance it is willing to travel along the road of self-sacrifice. Judged by this standard it is really seen that much that is called love is merest sentiment, and is dependent on a pretty form or face, a pleasant address, a sufficient worldly competence, or life's outlook. There is much that goes in the name of love which shows itself counterfeited by virtue of the fact that it fails—"Love never faileth"—when and because conditions fail. But be it remembered:

"Love is not love

Which alters when it alteration finds,
Or tends with the remover to remove.

O, no! it is an ever fixed mark

That looks on tempests and is never shaken."

God's love traveled the way of sacrifice so far that he spared not his Son, but gave him up freely for us while we were yet sinners, unattractive and untractable. And our love proves its length just in proportion as we lay down our lives for our brethren, and, we might add, irrespective of who they are or what they have been.

As a matter of fact, we measure love thus. There comes to mind a mother with eight small children, and her husband a criminal and in jail. To satisfy the cry of the children for bread, she threw into that fearful struggle for existence every ounce of strength that was in her feeble body. She washed by day and ironed and cleaned house and mended and darned by night. Thus the years passed. Her children grew up to help her, but the fearful toil exacted from her feeble strength was more than she could recover from, and as her boys and girls wept about her grave, they realized one thing, that hers was a love that counted not life to be a too costly thing to give—a love which stood the test of death.

In order, then, to comprehend the "length" of God's love we must dwell on his sacrifice. He gave his Son. Easier methods were available, but it is of the genius of love to sacrifice, and he spared not his own Son. Behold the "length" of Divine love!

3. Its depth. God's love is "Deeper than the deepest sea." Which is just another way of saying that there is no limit as it directs itself downward. When Moses made the tabernacle, he made all things after the pattern shown on the mount. The most holy place was perfect in its proportions; its length and breadth and height

were equal. So, too, the New Jerusalem, coming down out of heaven from God, was, as John saw it, without flaw—its length and breadth and height were equal.

God's love, like his law, is perfect, but it were not perfect did it not reach down. This is, at once, the most amazing and encouraging thought that a sinful world can have revealed to it. More wonderful than that God gave his Son for the world is this added fact, that he gave him for a sinful world, and that when it comes to reaching down there is no depth so far down that he cannot reach it. The Psalmist must have had this thought in mind when he said: "He reached down from above; He took me; He drew me out of the mighty waters. . . . He brought me up also out of an horrible pit and out of the miry clay." It was all a case of reaching down on his part and of coming up on ours.

We have a beautiful example of love reaching down that it might lift up in that splendid woman whose life has lately closed—Florence Nightingale. Born in Florence, the daughter of a wealthy banker, versed in mathematics and classics, speaking fluently four languages, there was nothing to take her to the scenes of suffering, filth, disease and death, where four out of five patients who were operated on, died, and about 50 per cent who entered the hospital died. We said there was nothing to take her to those scenes of suffering and death? Yes, there was. Love took her there; and a Christian love kept her there until her work was completed. And the reason why, at her death, she was the most loved woman in England, was just this; that she loved more than others did—those who were down and whom suffering had marked as its victims.

We want men to be washed and clean before we touch them, but Christ first "loved us and then washed us from our sins in his blood." Christ has loved our souls out of the pit, and in doing so shows the "depth" of his love.

4. Its height. The fourth side of God's love which we now turn to is its "height." It is more than mere poetic fancy which says of it:

"Higher than the highest heavens."

It is not until we have turned the fourth facet of this beautiful jewel and have looked at it and through it from its fourth side that we begin to see it in the completion of its beauty. Moreover the incomprehensibility of it all becomes the plainer. The "height" of his love is seen in the purpose for which "He reached down from above." The end which love cherishes for its object is the measure of its "height." It was truly not for an ignoble end that he set his heart upon us and gave his Son for us. Peter tells us that God's purpose in our redemption was to win us away from our "vain manner of life." He would take us out of and away from all that is mean and selfish and ignoble, and lift us into a life of fellowship with himself. From being the friends of the world, he would number us amongst his own friends; he would lift us into a life of fruitful service—a service which does not end at death, but is continued in heaven. He would fill us with all the fullness of God! Wonderful thought!

No wonder Paul staggered at the thought of it and said, "It passeth knowledge." That, however, does not prevent the result so far as we are concerned. The tiny drop of water cannot contain

the sun within its narrow limits, yet it can and does gather within its ball the light of that great orb, and not only becomes transformed by it, but reflects it. So may it be with us and God's love. We cannot understand it fully here and now, but as we regard it in its "breadth" and

"length" and "depth" and height," and permit sacrifice of the Cross to operate on our lives we are not only changed ourselves, but become media through which his redemptive love becomes known to others.

The Lord's Prayer: Talk to Children

REV. BERNARD J. SNELL, M. A., ENGLAND.

This morning I want you to think with me of the prayer which Jesus himself taught us to pray. It is one of his most sacred gifts to us, and, as long as the souls pray from earth towards heaven, these words of Jesus will remain an angel of help for God's children.

All of us know the prayer by heart; many say it by rote like the alphabet. Have you ever noticed that there is a kind of poetry in it? First come the three petitions that speak of God—his name, his kingdom, and his will. Then follow the three petitions that speak of man—hungry, sinful and weak. You see that there is beautiful arrangement. And I want you specially to remember this poetical order of the Lord's Prayer, because, through forgetting it or through not knowing of it, a good many people miss one of its most beautiful ideas. The words "in earth as it is in heaven," are generally taken to apply only to "Thy will be done;" but when the poetical arrangement of the prayer is noted, it is readily seen that those words apply, as adverbs, to the whole of the three clauses that precede them. Let me repeat it:

"Our Father which art in heaven;

Hallowed be Thy name,

Thy kingdom come,

Thy will be done,

In earth as it is in heaven."

Now you see that the last line refers to each of the words that go before it. God's name is hallowed in heaven, his kingdom is already come there, and his will is done there.

Our Father which art in heaven: He is everybody's Father! and, when we pray this prayer, the first thought that Jesus puts into our minds is that therefore all of us are brethren. We must love God because he is the holy, kind and wise Father; and we must love one another because we are all brothers and sisters, all his children. He watches over us, is glad when we do right, and is sorry when we do ill.

Hallowed be Thy Name (in earth as it is in heaven): God is so good and great, that we should always speak reverently of him; never lightly or carelessly. His name should be safe from all irreverence, and in our thought of him we should never ascribe to him any but the highest and best that we can think. For in very truth God is better than the best that we can think.

Thy kingdom come (in earth as it is in heaven): Jesus preached "the Gospel of the Kingdom," that is, he wanted to bring in a state of society in which all men should love God, do his will and live in peace and love with one another. That kingdom can be set up only by our living as if we already belonged to it. It lives in good people, and spreads from heart to heart, from life to life, silently as the yeast spreads in

the dough, silently as the seed grows into a tree. And all good people help it along.

Thy will be done (in earth as it is in heaven): God's will is what is right and just and good. There is no difficulty in learning what it is, for parents and teachers, from the Bible and from your own conscience. We all know that we ought to be honest and fair, truthful, kind, generous and forgiving; and that the opposites of these are opposed to God's will. And we pray that we may be brave enough to do our duty constantly and cheerfully.

Give us this day our daily bread: We cannot make food, however hard we try. It is all God making, and God's gift. Not that we are to be idle; we lift our hands and say, "Our Father, give us bread," and he lays in our hands work, means of which we may get food. Bread, in three courses of dainty fare, but enough of the simple foods to live on. Us, not me, but all of us. We are all brethren, and some of us are very poor; more than a thousand millions of people want bread every day, and all are toiling for bread, some in one way and some in another. We, who daily enjoy the fruits of the toil of so many, should try to help all to get bread. Perhaps we may be so blessed of God as to be able to answer the prayer of some who are praying this prayer. And remember who it was that said, "I was hungry and ye fed me." Very few of us dare to say *no* to a poor man or woman begging for bread. An old beggar woman said to Dr. Johnson, "I am an old struggler, sir, please help me;" and he replied, "I am an old struggler too," and gave her food.

Forgive us our trespasses as we forgive them that trespass against us: Trespasses are wrongs done. If some one has done you wrong, and then is sorry for having wronged you, and tries not to do it again, and does his best to make amends, you do your best to forgive him and to forget; about it, and so make a fresh start between him and you. If we, "being evil," are ready to forgive one another, how much more ready is God to forgive us our wrongs to him when we are heartily sorry. Indeed he is always anxious to forgive; he delights in it; and when we pray him to forgive us, he is glad—especially if we are trying to forgive anyone who has done harm to us and is sorry. But he cannot forgive the unforgiving, any more than sunshine can come through a window with the shutters tight closed.

Lead us not into temptation, but deliver us from all evil: That is all one petition, for temptation and evil are joined. Life is full of temptations—to be untruthful, lazy, proud, unkind; and the evil, that is in us already, turns these temptations into evils. To the drunkard every public house is a temptation, to the thief every unfas-

enced window is a temptation; but the better a man is, the fewer real temptations there are for him. All of us have temptations from within and from without. Our Father wants us to grow stronger because of them, and that is the reason why he has permitted them; Satan wants us to grow worse because of them. Let us pray God to help us overcome, and let us be sure that he will not let us be tempted more than we can bear.

"So close is grandeur to our dust

So nigh is God to man,
When Duty whispers low 'Thou must,'
The youth replies 'I can.'"

For Thine is the Kingdom, the power and the glory for ever: God has all in his hands, and we also are in his hands for ever. Amen.

He who "kills time" murders a friend.

The Journey We Must All Take: Funeral Sermon

(We have been asked to give funeral sermons occasionally in this section, and will do so. We have already given several. They have all been suitable for those who are Christians. Recently there has come a request that some be given suitable for those who are not Christians. We think it doubtful propriety to make it visible that a sermon at a funeral where the deceased was not a Christian was intended to in any way point that fact. A better rule is to preach the comforts and claims of the gospel to those who remain. That is a safe thing to do at any time, and is the minister's duty. The sermon we give below on death as a journey, while not of the more comforting nature, we think also would be suitable for use at the funeral of one not a Christian. Indeed, the theme could be treated in such a way as to be appropriate for either a Christian or one who is not.—H.)

REV. JOHN WILLIS HOOVER, READING, PENNSYLVANIA.

Text: "When a few years are come, then I shall go my way whence I shall not return." Job. 16:22.

Death is variously represented in the Scripture. It is spoken of as the cutting of a weaver's thread; as a passing through a gate or door; as the meeting of an enemy. But here is it likened unto a way over which men must travel.

Notice how death is spoken of in the text:

I. A journey to be made. "I shall go the way," etc.

1. A strange journey. We have never yet gone the way, have no experience of dying. We recall feelings we have had as we stood in the death chamber beside a loved one just passing away. When the last moments had come and the last breath was being drawn we wondered: "What is his experience now that he is going through the valley? What sights does he behold? With what sensations is he thrilled? Ah, our hearts propound questions which stir our being with strangest emotions and perplex us with their mystery. We cannot tell what the experience of dying is, nor has any one yet returned from the spirit world to tell. Lazarus does not tell us what was his experience during those four days. When you and I go that way we shall know, and not till then.

2. A solemn journey. There are many important events in our lives, many affecting vicissitudes, yet what are they all to this? None affect us so seriously. Death is too momentous a matter for trifling or boasting. One thing is clear, we go on a solemn errand. Eccl. 12:7; Amos 4:12; Heb. 9:27; Rev. 20:12, 13. This issue can no one evade.

It is a solemn thing to die and is always solemnizing to see death. The careless throng is hushed when a funeral is passing. With solemn tread and uncovered heads men carry the body to

the grave. Death is solemn, too, because it brings us face to face with solemn realities; the uncertainty of life; certainty of death; inevitableness of judgment, etc.

3. A solitary journey. It is so in a sense. Earthly friends can go with us only to the entrance of the valley; their loving ministry must stop there. No human arm can support us as we walk through the valley. There is only one who will go with us. Psa. 23:4.

4. An unavoidable journey. Job does not say I *may* go, but I *shall* go this way. All must go the common road, the way of all flesh, for "it is appointed unto men once to die." Though men will not think of death, yet every one must see death. Psa. 89:58. "We can as soon run from ourselves, as run from death."

II. A journey soon to be made. "When a few years are come," etc.

1. Death is always imminent. Instead of a few years there may be but a step between us and the grave. Many are within a handbreadth of death, but it does not appear who they are. Death may be as near in youth with its full glow of health as in old age with its decrepitude. How early some make this journey! They go when the present life ordinarily is at its best. We can bear to see the aged depart, for their work is done, and it is well that they should be at rest. But when the young die, "the natural order of things seems reversed. . . . They are untimely gone; gone in the freshness and promise of life's morning."

2. Yet how seldom is the imminence of death realized. We see others dying but little think that we may follow soon. "John out-runs Peter to the sepulchre, but Peter is not far behind." So we are continually counting on an extension of our days and putting off the time of our departure. But God reminds us that life is precarious, that we are not sure even of the next moment. Prov. 27:1; Jas. 4:13-15.

III. A journey never to be made again. "I shall go the way whence I shall not return."

1. Those who have departed will remain. 2 Sam. 12:23; Job. 7:8-10 and 20:9. They will not return to their families—business concerns—engagements.

2. Learn from this what should be our great concern. We should strive daily to live well, discharge faithfully the duties of our earthly relationship. Chief of all, prepare for the future, that we may have a better portion when things temporal fail. Let us make sure that we are found in Christ, who is the life, and has said that if we believe in him we shall have life everlasting. Then death will be a release from the prison-house, and an entrance into joy unspeakable and eternal. Otherwise it will be a sad and hopeless journey. Psa. 37:37; Prov. 14:32; 2 Cor. 5:1-9.

Religious Review of Reviews

(Continued from page 464)

The 300th anniversary celebration of the English Bible will be held in Orchestra hall, Chicago, May 4. Hon. William Jennings Bryan will be the chief speaker.

* * *

An important exhibit of old and rare editions of the Bible selected from the great historical collection in the library of the Divinity School of Chicago University was opened to the public in Haskell Oriental museum at the university. The exhibit will commemorate the tercentenary of the King James version. The collection of Bibles at Chicago University is supposed to be the largest and most complete in America, and it will be possible to exhibit only a small part of it.—*Continental*.

* * *

On New Year's eve a gathering of Americans and Chinese sat down to dinner in Peking, the bond of union being that all present had studied in American colleges. Dr. Yen, of the Foreign Office, was toastmaster, and another member of the Foreign Office was elected president of the American College Club of North China, which was organized that night. Our minister to China, Hon. W. J. Calhoun, together with H. N. Tong Shao Yi, who went to the United States to thank the American people for returning the indemnity, were elected honorary presidents. There is a charter membership of one hundred, and the number will increase as more Chinese students return from America. Just now the Americans in the club outnumber the Chinese—for there is a surprising number of American college men in North China—but ultimately this condition will be changed.—*Miss. Rev. of the World*.

* * *

A Chicago counterfeiter was arrested the other day in that city and the officers who made the arrest declare that the man used up 25 cents' worth of labor in making each of his lead nickels. There is a neat moral in this unhappy case.

* * *

Paul Neumann is a common soldier in the German army. Being a Seventh Day Adventist, he believes in keeping Saturday sacred instead of Sunday. When he was forced into the army four years ago he refused to work on Saturday, and in consequence has spent nearly his whole term of service in jail. He has now been sentenced by an imperial military court to imprisonment for life. The Berlin correspondent of the *London Christian World* says he is "a strong young man, clean of limb, intelligent, well read, especially in the Scriptures."—*The Congregationalist*.

* * *

In England during the Lenten season this year, the Bishop of London has held daily meetings at which men have filled the churches, showing intense interest and asking many questions following his addresses. At St. Albans Cathedral, for example, the congregation was more than two thousand, while many were unable to gain admission. The series of meetings closed Good Friday afternoon, with a great procession of clergy and laity from Trafalgar Square to St. Paul's. More than four thousand men were in

line, with the Bishop of London in the midst. This is a revival of a very ancient custom of forming an act of intercession and making offering of thanksgiving in the great cathedrals. This being coronation year gave occasion for revival of the custom.—*The Congregationalist*.

* * *

Nineteen years ago a British officer in Central Africa sent a bright boy of the Yao tribe with a message across the country, giving him a rupee. With this the boy bought an English primer, began to attend school at the mission. Six years later he was ordained a Christian minister and has since built a church and gathered some 300 members.

* * *

The superintendent of public schools of Berkeley, Calif., believes that education is incomplete unless it includes systematic religious instruction. He says that if the churches wish to take religious instruction in a more thorough manner than the present Sunday School hour permits, and parents desire to have their children avail themselves of the opportunity offered, he will recommend to the Board of Education that pupils be excused from one session of the public schools each week to go to their churches for religious instruction. Those who did not go to the church would be kept in the schools.

The plan must be desired by at least half the parents of pupils in the grades that would be involved. Mr. Bunker would leave the number of grades to be decided by the churches.

A general cooperation of the churches is required to put the plan into effect.

A letter has been sent to the local pastors asking their opinions and suggestions concerning the idea.

* * *

Professor James Stalker, of Aberdeen, accompanied by his wife and daughter, sails from Glasgow soon, for Montreal. Dr. Stalker has been secured by the enterprising Presbyterian Theological Seminary at Vancouver to spend the months of June and July there, lecturing on the Reformation. He also has engagements at Winnipeg, Toronto and invitations to Seattle and San Francisco.

* * *

The Men's Club of Providence, R. I., kept open house in the club rooms on Saturday evening for men in the boarding houses in the neighborhood. An open court is allowed for free discussion.

* * *

It is announced that Sunday work is to be continued in the postoffices throughout the country, so far as is consistent with the expeditious transmission of the mails. The Postmaster-General issues instructions to give every employed man one day's rest in seven, though it is thought impossible, at present, to close the offices entirely. It is the Postmaster-General's plan to give clerks who are employed on Sunday the equivalent of the time so spent in certain hours during the week-days. Letter carriers, also, will not be required to serve the delivery windows on Sunday hereafter. Special delivery, however, will be continued, and any citizen who wishes to pay ten cents may have his mail delivered to him on Sunday.

Rev. David G. Downey, secretary of the Board of Sunday Schools of the Methodist Episcopal church, says that 8,000,000 children and youths between the ages of five and eighteen in America do not attend Sunday school. "There are," he said, "over 1,000,000 children in the States of Minnesota, North Dakota, South Dakota, Wyoming, Montana, Idaho, Washington and Oregon—two-thirds of the child population of these States—that are not reported in the Sunday schools. New England has 800,000 and New York 2,200,000 children not yet reached. Among the colored children of the nation there are 3,000,000 more. Since the establishment of the Board of Sunday Schools in Chicago two years and a half ago, the enrollment in the Sunday Schools of this church has increased 896,491, making a total enrollment of 3,884,168. There have been 8,778 new Sunday schools established and 188 have grown into regular church organizations." No long argument is needed to show the value of the Sunday School to the church. Those millions of children should be reached by someone.

* * *

In Santa Ana, Cal., a Sunday night service was recently given in entire charge of the Christian boys of the High School, who pled in earnest schoolboy fashion with their fellow students to follow Christ.

* * *

The New York Methodists have been indulging in a "talk-fest." According to an exchange, the New York Laymen's Association is proposing radical changes in policy. It would abolish the office of presiding elder, largely increase the number of bishops and place them in charge of districts, establish lay representation in annual conferences and restore the pastoral time limit to a uniform period of five years.

* * *

In the mid-week services of the Congregational Church in Baraboo, Wis., a devotional hour is followed by a social hour. The pastor and his wife, the Rev. and Mrs. L. A. Goddard, sent out invitations announcing that they would be at home in the church parlors to the members and friends of the church each Thursday evening.

* * *

In Fond du Lac the Rev. L. H. Keller has substituted a Church Home Evening once a month for the prayer meeting. A "family sing" is followed by a social hour, with light refreshments and a varied program.

Sagamore Beach is more than a summer colony and is more than an opportunity for investment. To those interested in sociology it is a mecca, and men like Geo. W. Coleman, Ray Stannard Baker, Lincoln Steffens and others are making out problems which every church will have to meet in the next decade. It is a sound investment, and it is a great influence. Go and see it this summer. The officials are as responsible men as I know, and I know them personally.

See their 5 and 5½ investment offer to Expositor readers on page XII.

A Question as to the Sunday Evening Service

We quote from the *Congregationalist* a number of innovations in the evening and other services. Reviewing novels, criticizing plays, and discussions of socialism, tuberculosis and other subjects is an evidence of enterprise. There is a question as to whether one of the two opportunities to preach Christ the cure for sicknesses of souls should be given up. These things should be discussed by men who know what they are talking about, but preferably on a week-day evening. A gospel sermon in the evening may reach a young man who will devote his life to finding the tuberculosis germ, or founding a new sect of Christian socialism. As for criticism of plays—the testimony of two dramatic critics in Cleveland would indicate that the members of congregations who attend the theater often enough to be interested in such subjects are in grave danger of having their standard of morals lowered considerably beneath the standard upheld in the gospels. The dramatic art, both good and bad, is based on unreality, and arouses emotions by imitation of the real. The philosophical and moral basis is wrong. Even if it were possible to build the house—the reformation of the stage—it will prove to be built on sand. As long as the stage is the threshold to hell for thousands of young women actors, and many thousands of young men and women spectators, the church can give it no co-operation—no more than it could co-operate to reform the social evil, which is fed by the same underlying principles.

In the First Congregational Church, Evanston, Ill., the Adult Young People's Class began April 2 a study of the ethical messages of the following plays: Galsworthy's *Justice and Strife*; Sudermann's *Magda*; Ibsen's *An Enemy of the People*; Bernard Shaw's *Widower's Houses*; Josephine Preston Peabody's *The Piper*; Jerome's *The Passing of the Third Floor Back*, and Kennedy's *The Servant in the House*.

* * *

In Providence, R. I., the Rev. G. G. Atkins has presented at his vesper service Witnesses to the Everlasting Reality of Religion. These witnesses were History, Science, Literature, Experience and Jesus Christ.

While the Rev. F. I. Hanscom, of the same city, is treating themes of public interest on Sunday evenings: Socialism, tuberculosis, civic and state problems of government.

* * *

In Auburn, Me., an effort has been made this year to vary the Sunday evening services. On one evening of the month the pastor, Rev. H. P. Woodin, has told in his own words the story of some book, such as "Romola," "Quo Vadis," "Black Rock," etc. On the Sunday preceding Christmas and Easter the life of Christ was impressively told by pictures on the screen. On other evenings our mission fields were visited by means of the slides from our benevolent societies. On another evening some Bible character formed the subject of an address.

* * *

Walter Bagehot assures us, "The most benumbing thing to the intellect is routine."

Ten Days' Examination Free

Nineteen preachers out of twenty who examine the **Biblical Encyclopedia** buy it. Of the thousands of sets sold, every one has been tested in advance of purchase by ten days' actual use in study and pulpit preparation. Can you afford not to look into a commentary whose success rests so completely on its own merits and whose practical helpfulness makes such a strong appeal to ninety-five per cent of the preachers who examine it? The **Biblical Encyclopedia** will save many hours a week in the preparation of your sermons. Use your examination privilege and try it. You take no risk for there is no obligation to purchase.

THE BIBLICAL ENCYCLOPEDIA

Verse-by-Verse Exposition
and Text Analysis.
30,000 References and
Annotations.

Four-fold in Scope

20,000 Literary
Quotations.
10,000 Illustrative
Facts.

A Digest of Explanatory and Illustrative Comment on Every Text in the Bible

The **BIBLICAL ENCYCLOPEDIA** focuses on every passage, the thoughts of an entire library, saving the time needed for searching through many volumes. It contains more usable material in the form of exposition of the Scriptures, side-lights from general literature and apt illustrations than can be found in any other single work. It is a compact yet comprehensive preacher's library covering every phase of homiletic treatment of the Scripture text.

A Practical Help for Preachers

The Late **BISHOP C. C. McCABE**
Methodist Episcopal Church.

"I shall use them in preparing my speeches and sermons and I can commend them to ministers everywhere as most valuable to those who have to prepare for public addresses."

REV. P. S. HENSON, D.D.
Tremont Temple, Boston.

"I have had it only a little while, but find myself consulting it very frequently, and always with profit. The illustrations in which it abounds are especially fresh and forceful."

REV. R. S. MacARTHUR, D.D.
Calvary Baptist Church, New York.

"They are a perfect thesaurus of good things from great writers. The quotations and illustrations are inspiring to an unusual degree."

REV. J. P. COWAN, D.D.
Ex-Moderator of General Assembly, U. P. Church.

"In correct analysis and application, in suggestion and illustration, and also in systematic and lucid arrangement, the **Biblical Encyclopedia** has no equal."

REV. RUSSELL H. CONWELL, D.D.
Baptist Temple, Philadelphia.

"Especially useful, exceedingly practical in form, and evidently edited by one who knows the present needs of the ministry and the Biblical student."

WILLIAM EVANS

Associate Director Moody Bible Institute, Chicago.

"After careful use and examination, I am led to say that the **Encyclopedia** is exceedingly helpful, comprehensive, interesting, and exegetically useful. I know of no other work of its kind that is more useful and helpful to the students of the Scriptures."

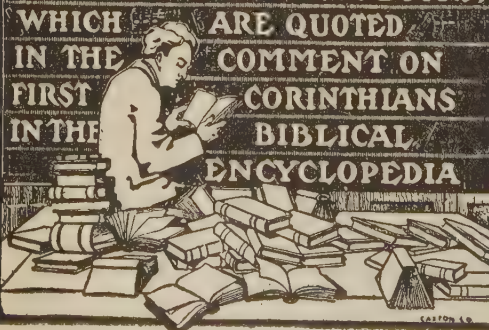
FREDERICK D. POWER

Garfield Memorial Church, Washington, D. C.

"I value the **Biblical Encyclopedia** as one of my readiest and most efficient helpers. For the busy pastor who wants things condensed in the briefest possible space, consistent with clearness and completeness, **THIS IS THE BEST WORK KNOWN TO ME.**"

SEARCHING THROUGH 200 BOOKS.

WHICH ARE QUOTED
IN THE COMMENT ON
FIRST CORINTHIANS
IN THE BIBLICAL
ENCYCLOPEDIA



TEN DAYS' FREE TRIAL

Use your privilege. Sign the order blank to-day. You can not afford not to know the **Biblical Encyclopedia**.

DEAR SIR: Date.....190....

You may send me the **BIBLICAL ENCYCLOPEDIA** (5 volumes) by express, prepaid. I agree to return them by express, prepaid, within ten days, or pay \$2.50 at the end of this period, and \$2.00 per month for seven months thereafter, making a total of \$16.50; or, I will pay cash price of \$14.00 within thirty days of receipt of the books.

Name.....

Address.....

F. M. BARTON X
PUBLISHER
708-712 Caxton Bldg.,
Cleveland, Ohio.

Denomination.....

MISSIONARY TRAVELOGUES.

An Opportunity for Churches and Young People's Societies.

Rev. E. A. Marshall, who has just given a series of addresses in connection with the Laymen's Missionary Movement in Chicago, is in his ninth year of service as the instructor in missions of the Moody Bible Institute of that city, which has sent out over five hundred men and women to the foreign field.

The institute has a collection of over one thousand stereopticon slides of missionary interest, made from photographs taken by Mr. Marshall in two tours around the world. He uses these in his popular lectures which he is planning to give in other parts of the country during the coming fall and winter.

The institute will be pleased to make dates for him with churches, Christian associations, or young people's societies, the design being to spread missionary information and awaken interest. The lectures will be without cost other than that incurred for necessary expenses. Application may be made directly to the Institute.

AN EDITOR TELLS WHY.

Dr. Coffin of Dayton, O., sent out a number of letters as to why men don't go to church, and used the information secured as a basis for a sermon on that subject. The editor of the Dayton Journal discussed the subject in his paper. He says:

We know that the struggle for money, the demand for entertainment, the need of complete rest, lack of interest in religion and a hundred more varied interests, all leading away from the churches, are responsible for many men not attending the Sunday service. We are confident Dr. Coffin knew these things in the first place. What he wanted to learn is, why the church, with its spiritual teachings, the giver of beautiful thoughts, the home of the word of the greatest master of love, beauty and life, has so much less of attraction than purely worldly things, worldly vanities and indulgences and interests.

Why are the churches less interesting to men than their own interests?

And to this we answer because men have not been made to see that their own interests are best subserved and best gratified inside the church. And the reason is that church organization is lacking in militant enthusiasm. Men and women in the churches are more and more selfishly absorbing unto themselves the wonderful spirit of the great Master of human love and sympathy. They seek it all and radiate little. They receive God's infinite blessings, they sit in His holy temple and when called to the banners of Christian evangelism and service they delegate the task to a weary and overtaxed pastor. What the churches need is humanizing and vitalizing. Those inside have imprisoned in themselves the spiritual sunshine that should cover the world. As Billy Sunday would say, they have "gotten next to God" and cuddled up there in complacent satisfaction. Men, old and young, millions of them, are yearning for the joys of Christianity, Christian enthusiasm, a vital, progressive, militant, resounding Christianity of sunshine, life,

love and mutual helpfulness—a Christianity that reaches the heart and touches human sympathy. All that is needed are "Christian soldiers marching as to war" to carry the word to them by the overpowering and convincing example of their own spirit, enthusiasm and purpose. An army moving to the front gets the most recruits.

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

How to Carry Open Air Meetings

(Continued from page 472)

Don't be satisfied with any one but a good organist. One that knows how to play. One that can continue to play if the wind should blow the leaf over. Have one not easily disconcerted. that could strike up a song in case of any disturbance. Music will quiet a crowd and it is wise to sing if there is a disturbance. As there are times when there will be some slight disturbance, it is a good thing to have one song that all can sing, and that has a go to it, to use on such occasions. Your organist should be one that could be depended upon to be present at each service, or furnish a substitute.

5. Assistant organist.

This person can sit next to the organ, find the hymns, and have them ready on the organ, so that there will be no break between the songs. He can prevent the leaves of the book being blown over. He can watch the leader and tell the organist when to begin, or when to stop. Often, in the hurry of going out the song books are left behind. "What is everybody's business is nobody's business." This helper can look after books, see that they are on hand, can see that they are gathered at the close of service, and can in many ways be a very useful person.

6. Man to count the crowd.

Not one person in a hundred can give anywhere near a correct estimate of the number of people in an open crowd. It is important and encouraging to know the exact number present at each service, therefore the man who counts the crowd plays an important part.

7. Man in the audience to prevent disturbance.

This worker's position is a very important one. He can quell many disturbances, and "nip in the bud" many plans to break up the meeting.

8. Distributors.

There should be workers to pass through the crowd at close of meeting with invitations to your meetings or with tracts. Those with invitations can go through the crowd quickly, those with tracts will find opportunity for personal work and can follow up good cases. Let each worker know what part of the crowd he is expected to work, so as not to double up.

This work to be done during singing of closing hymn, not while speakers are talking. If your workers are passing through the crowd they will attract attention from the speaker. Have enough workers to go over the crowd quickly. Have everything ready before going out, tracts and invitations divided among workers, and each one knowing what is expected of him. One to take the right of the crowd, another the center, another left, etc.

GENERAL INDEX—JUNE


All matter not numbered as an illustration is indexed herewith

	Page.		Page.		Page.
Amusements	480	Giving, ammunition for in-	468	Open air meetings, how to	472
Atheism, illustrations on—		creased	468	carry on	472
Warner	478	Giving, three methods of	489	Outline for sermon	476, 487
Book list	476	Gospels and modern criti-		Plant-world, spiritual laws	
Boys' club	494	cism, the—Orr	465	in—Harwood	477
Children, a gift to	492	Handicapped	468	Prayer Meeting Depart-	
Children, church and	492	Homes, how to reach new	491	ment	470
Children's Day	482, 490	Homiletic Department	495	Prayer meeting, monthly	
Children, sermons to	491	How much?	469	topics	493
Children, talk to	498	Illustrations from the Ger-		Preaching lost, note in	502
Children the greatest church		man—Schlipf	475	Question, an Indian's	468
asset	491	Illustrations on atheism—		Religious Review of Re-	
Church attendance rally	493	Warner	478	views	464
Church service	492	Illustrative Department	475	Salaries, ministers'	469
College, relation to prog-		Journey we all must take—		Summer conferences	467
ress—Macmurray	495	Hoover	499	Sunday evening service	501
Commencement	485	Life in epigram	501	Sunday night talks	493
Ecclesiastical Year	482	Living and dying unto the		Talk to children—Snell	498
Editor tells why	503	Lord—Jowett	461	Topics for June prayer	
"Every seat occupied"		Lord's Prayer—Snell	498	meeting	470
rally	493	Love, four-sided—Sproul	496	Topics illustrated	480
Facts, four big solemn	468	Missionary, a viceroy's tri-		Topics on Christ, sermon	493
Fidelity to the cause	490	bute to	502	Visitor's guild	493
Funeral sermon	499	Methods of Church Work	489	What Is in the Magazines	473
		Money, raising	489	Woman's way, one	469

SUBJECT INDEX FOR ILLUSTRATIONS. PAGES 475-487

Figures below refer to illustration number, not page numbers

No.	No.	No.	No.		
Agnostic, the	550	Christ's coming	537	Materialism	529
All gone	524	Commencement address	582	Object sermon	576
Amusements	561	Cost, in proportion to	590	Paul glories, in what	535
Amusements, test questions		Dancing and prayer	567	Perfume, precious	548
about	566	Death-bed reflections	524	Poor and rich	531
Amusements, the Christian		Death, wages of vice is	543	Procrastination	579
and	560	Don't go together	567	Reproof, exhortation	528
Answer, a soft	526	Education	583, 588	Rescue work	546
Antiseptic Christians	571	Education, religion and	586	School houses	585
Atheism and children	558	Enchanted cup	562	School, it pays to go to	589
Atheism in practice	559	Fanatic, denounced by a	540	Self-denial	539
Atheism is dangerous	556	Future, possibilities of the	580	Shall I do it?	564
Atheism is insincere	555	God's will, to know	523	Slim Christian	563
Atheist, a boasting	551	Good for evil	526	Sunday and French Revolution	559
Atheist, a colored	552	Grace, miracle of	542	Texts and themes	572
Atheist, poet's portrait of	549	Habits, breaking bad	541	Dr. Torrey's testimony	568
Atheist's death	553	Hearing and doing	527	Warning	525
Atheist's estimate of himself	554	Heathen Americans	569	Weeds	573
Atheists, three classes of	557	Help, can heathen gods	532	Will, training of the	582
Believe, I cannot	530	Honey B's without stings	574	Word in season, a	525
Bees, a swarm of	574	Investment, a wonderful	587	Work and be not dismayed	534
Birds, Bible	575	Life, building of house of	576		
Boys saluted by master	580	Life in Christ, new	547		
Card playing	565	Work of God in the heart	535		
Card playing abandoned	570	Light, the inheritance of			
Change, power to	544	the saints	536		
Children, conversion of	581	Lily of the valley, legend	579		
Children, Jesus and	577	Liquor and tobacco	545		
Children, love for	578	Love, John's carol of	538		



Certificate of Marriage

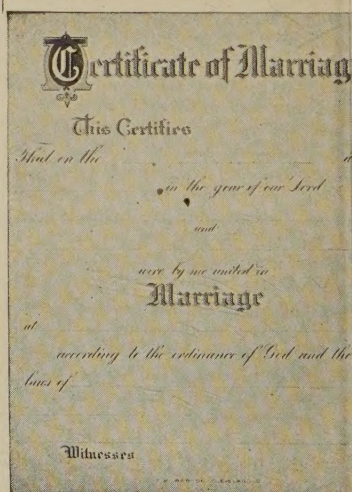
This Certifies

That on the

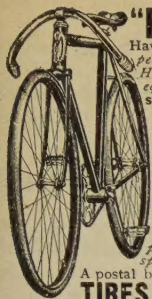
SCRIPTURE TEXTS, ILLUSTRATED BY BOOKS.

PAGES 475-487

	No.		No.
1 Sam. 16:7	527	John 11:25-27	530
Job 14:14	529	Acts 8:37	530
Psa. 10:4	549	Acts 23:8	529
Psa. 14:1	549	Rom. 3:18	549
Psa. 36:1, 2	549	1 Cor. 3:9	576
Psa. 119:105	523	1 Cor. 15:58	534
Prov. 12:25	525	2 Cor. 6:14, 15	549
Prov. 15:23	525	Phil. 1:3-11	535
Prov. 15:11	525	Col. 1:9-14	536
Isa. 29:15, 16	529	1 Thess. 4:13-18	537
Isa. 44	532	1 Thess. 5:11	528
Isa. 46:7	532	1 Tim. 4:13	528
Matt. 5:5	531	2 Tim. 2:3-5	534
Matt. 6:10	523	2 Tim. 4:2	528
Matt. 7:24	527	2 Tim. 4:8	531
Matt. 12:50	523	Titus 3:7	524
Matt. 16:26	524	Jas. 1:22	527
Luke 13:26	527	1 John 4:16-21	538



A beautiful, dignified marriage certificate
graved and lithographed on heavy linen
Price \$1.50 per dozen. Samples furnished
10 cents. F. M. BARTON, Publisher
Caxton Building, Cleveland, Ohio.



"RANGER" BICYCLES

Have imported roller chains, sprockets and pedals; New Departure Coaster-Brakes and Hubs; Puncture Proof Tires; highest grade equipment and many advanced features possessed by no other wheels. Guaranteed 5 yrs. direct to you **FACTORY PRICES** are less than others ask for cheap wheels. Other reliable models from \$12 up. **A few good second-hand machines \$3 to \$8.**

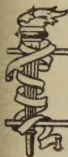
10 DAYS' FREE TRIAL

We ship approval, freight prepaid, anywhere in U. S., without a cent in advance. **DO NOT BUY** a bicycle or a pair of tires from anyone at any price until you get our big new catalog and special prices and a marvelous new offer.

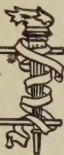
A postal brings everything. Write it now.

TIRES Coaster Brake Rear Wheels, lamps, parts, and sundries half usual prices. Rider Agents everywhere are coining money selling our bicycles, tires and sundries. Write today.

MEAD CYCLE CO., Dept. H-258, CHICAGO



JOY and SORROW



Two Critical Ministrations

THE Wedding and the Funeral require tact and thought and proper form. G. B. F. Hallock, D. D., has prepared **"THE WEDDING MANUAL"** giving the forms used by the different denominations, the ring ceremony and ceremonies used by leading ministers. Bound in gray limp morocco.

Scripture Studies and Selections, Notes, Laws, Cautions, Wedding Hymns and Music, Choice Sentiments, Hints on Wedding Etiquette.

Sent postpaid for \$1.00

"THE FUNERAL MANUAL" compiled by Joseph Sanderson, has suitable Scripture selections and germs of funeral addresses from sermons by leading preachers. Bound in limp black morocco.

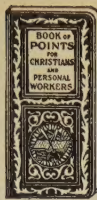
Sent postpaid for \$1.00

Both these handsome handbooks—worth several times their price if only used once—sent postpaid on receipt of \$1.75

F. M. BARTON CO., Publishers

Caxton Building

Cleveland, Ohio



BOOK OF POINTS

AND TESTIMONIES for helping Christians or Workers, Settling Bible Arguments and answering objections or Excuses. Leading and taking part in Meetings, Giving Testimony. Better understanding of hard places in Doctrines, etc. Full of practical suggestions. **IT WILL HELP YOU.** Cloth, 25c; Morocco, 50c. Agts. wntd. **GEO. W. NOBLE, Lakeside Bldg. Chicago**

Clergymen's INDEX

A File Free

See review in Expositor, April 1910, page 379

Topical and Textual Index and File. Without doubt the best, cheapest and simplest. No numbering of leaves or cards.

A FILE FREE with each Index. Send for circulars and special price, **Wilson Index Co., 10 Lovett St., Lynn, Mass.**

TO RAISE MONEY FOR THE CHURCH

WRITE!

A MILE OF PENNIES

HARRISON PRINTING & ADV CO
Union City Indiana



Do Your Own Printing

Cards, circulars, book, newspaper. Press \$5, Larger \$18, Rotary \$60. Save money. Big profit printing for others. All easy, rules sent. Write factory for press catalog, TYPE, cards, paper. **THE PRESS CO., Meriden, Conn.**

Every Minister Needs a Typewriter

But the prices are too high. Let me tell you how to get one of the best Standard Machines for less than half. I am a MINISTER but I know Typewriters. Have sold them and know what I am talking about. I can supply you the latest Models at greatly reduced prices. Sent on Free Trial. Write today.

Rev. C. B. Kershner, Box 88, Warren, Indiana

Friends of the hymn-writer, **FANNY J. CROSBY** who celebrated her ninety-first birthday on the 24th of March, will be interested in the new edition of her **"Memories of Eighty Years,"** now on sale. Price, postpaid, \$1.25. Fanny J. Crosby, P. O. Box 840, Bridgeport, Connecticut.



DON'T TAKE OUR WORD!

TRY IT YOURSELF FOR 10 DAYS WITHOUT DEPOSIT

If not satisfactory, simply return it and no questions asked.

The Daus Improved Tip Top Duplicator is the result of 25 years' experience and to-day is issued and endorsed by thousands of business houses and individuals, including prominent Railroad and Steamship Companies, Standard Oil Co., U. S. Steel Corporation, etc.

100 Copies from pen-written and **50 copies** from type-written originals—Clear, Clean, Perfect.

Complete Duplicator, Cap Size, (prints 8½x13 inches) **\$5.00**
Price, \$7.50. Less special discount of 33⅓%. Net

Circular of larger sizes upon request.

FELIX D. DAUS DUPLICATOR CO., Daus Bldg., 111 John St., New York

Prayer Meeting Department

(Continued from page 471)

vised at least to associate themselves with persons of greater strength, under whose guidance they may apply their gifts to the service of the church.—*Olshausen.*

* * *

XXVI—THE TEST OF LIFE.

The test is character evinced by deed of kindness, but Jesus attaches thereto a profound and wonderful significance. And their felicity they have earned by kindness to himself. It is an amazing announcement. Never till this hour have they seen him, and how have they done him all these kindnesses? The King explains. With the poor and the wretched the Son of the Father always claimed kinship; and, pointing to them, he replies: "Verily I tell you, inasmuch as ye did it unto one of these, my brethren, even the least, unto me ye did it." Then, turning to those on his left and charging them with neglect of all those deeds of charity, he calls them "accursed" and bids them depart from him. They have steeled their hearts against the miseries of their fellow-mortals, and in neglecting them they have neglected him.

It is a wonderful claim that Jesus here advances; that he is everywhere present, even where he is unknown, observing whatever befalls; and so tender is his sympathy, that it is as though he were incarnate in every sufferer, presenting himself to the world and claiming its succor and service.—*David Smith.*

* * *

The final judgment is the effect of men's actions; it is the result of their compelled disclosing of the deepest motives of their lives; it is the act of the perfect discernment of the Judge. Their deeds will judge them! they will judge themselves; Christ will judge.

Note the surprises of the judgment. The astonishment of the righteous is not modesty disclaiming praise, but real wonder at the undreamed-of significance of their deeds.

There is an element of mystery hidden from ourselves in all our deeds. So heaven will be full of blessed surprises, as we reap the fruit growing "in power" of what we sowed "in weakness," and as doleful will be the astonishment of those who see in the lurid light of that day, the true character of their lives, as one long neglect of plain duties, which was all a defrauding the Saviour of his due. Mere nothing is enough to condemn, and its victims will be shudderingly amazed at the fatal wound it has inflicted on them.—*Mac-laren.*

AN ADVERTISING MAN ON MINISTERS' SALARIES.

Regarding your higher salary campaign consider this:

Advertising writers for drygoods stores, etc., receive \$25 to \$150 per week for their ability to persuade a woman to buy something she may not need, largely by pampering to her vanity. The average salary is \$4,000 a year.

Pampered vanity leads to overreaching and overstepping. I used to say when getting good money for this sort of thing, in Chicago that the advertising writer was the prime cause of more divorces than one thought of and should be

automatically cited as co-respondent or shot sight by aggrieved husbands.

But doing the devil's work is surely profitable. Perhaps eventual damnation follows, while ministers presumably may count upon eternal salvation, which only—according to preaching, is won while.—*Baker.*

HOW TO RAISE CHURCH AND SUNDAY SCHOOL MONEY.

It has ever been a problem how to secure money for church improvements and incidents. Every church has societies and committees to do this work and they always welcome new and novel means to accomplish their plans.

Your church may need a communion service, new carpet, new chandeliers, new cushions for the pews; a new pulpit Bible, new chairs for the lecture room, new hymnals or Sunday School books for the Sunday School library, or some of the dozen other things equally important, but not easily obtained.

The want of these things is possibly caused by no lack of enterprise on the part of the church members, but by the need of some successful plans.

The Church and Sunday School Finance Bureau, 134, No. 13th street, Philadelphia, Pa. have for years been engaged in the work of supplying methods to raise money for churches and Sunday Schools. They have placed on the market a plan that has been unusually successful.

A communication addressed to them will supply you with the information desired and it is one that will surely gain the hearty support of every church and Sunday School member and worker.

365 IDEAS FOR PASTORS.

"The Minister's Social Helper," by Theresia Hunt Wolcott, who conducts a department in the Ladies' Home Journal, will furnish the preacher with ideas for his Ladies' Aid Society, Young People's Society, Adult Bible Class, Men's Club and his Sunday School. He will also find suggestions which he can use himself. Many of these are money-making plans, and some are for the promotion of social interests of the church. Any one of the plans is worth the price of the book, \$1.50. It is published by The Sunday School Times Co., 1033 Walnut St., Philadelphia, Pa.

AN UNUSUAL MAGAZINE.

We are in receipt of a copy of The Rescue Magazine, a quarterly which is being published in Atlanta, Ga.

This unusual publication is devoted to the rescue of the fallen as well as to prevention from this awful life. The Editor (who has had many years' experience in rescue work), paints in vivid colors the tragic life of girls of the underworld—their complete blight—their utter ruin and destruction.

This magazine is absolutely free to the fallen, but to others the price is 25 cents per copy, or \$1.00 per year.

Copies can be had by addressing The Rescue Magazine, 1019 Fourth National Bank Building, Atlanta, Ga., and remitting price mentioned above.

Life is a quarry, out of which we are molded and chiseled and complete a character.